





# Together<sup>®</sup>

OCTOBER 1968

**Ecumenical Communion Service**

(For the story see page 24)

**Apartment Ministries: Boom or Bust?**

**The Cost of Christian Marriage**

**Five New Kinds of Churches**







*Aigues-Mortes, on the south coast of France, was settled in 1248 as a staging point for the 7th Crusade.*

## ***Aigues-Mortes:***

# CITADEL OF FRENCH PROTESTANTISM

OFF THE BEATEN trails, but easily accessible, is the walled city of Aigues-Mortes, on the southern coast of France, which has been a citadel of Protestantism for more than 400 years.

The 13th-century Tower of Constance, sole remnant of the original medieval settlement, still guards the city but today is a museum, not a prison for Huguenot women as it was for many years.

The Huguenots, mostly middle-class tradesmen and artisans, fought desperately in the 15th and 16th centuries for liberty of thought and worship. Amazingly, this strong minority persisted in the Rhone Valley of France even after years of terrorization and banishment. Hunted and persecuted, almost obliterated at one time, they finally were

granted the right to live and worship as they chose by the Edict of Nantes. Then, after nearly a century of uneasy toleration, the edict was revoked in 1685—and the persecution was resumed.

A word marked on a stone in the tower's prison room tells their brave story. The deathless watchword *Resist!* is said to have been scratched there by Marie Durand. Only 15 when she was locked in the tower in 1730, she spent the next 38 years bolstering the morale of other religious prisoners.

This is part of the heritage of some 1 million French churchmen today, whose denominations co-operate through the Protestant Federation but retain a strong spirit of independence.

—NEWMAN CRYER





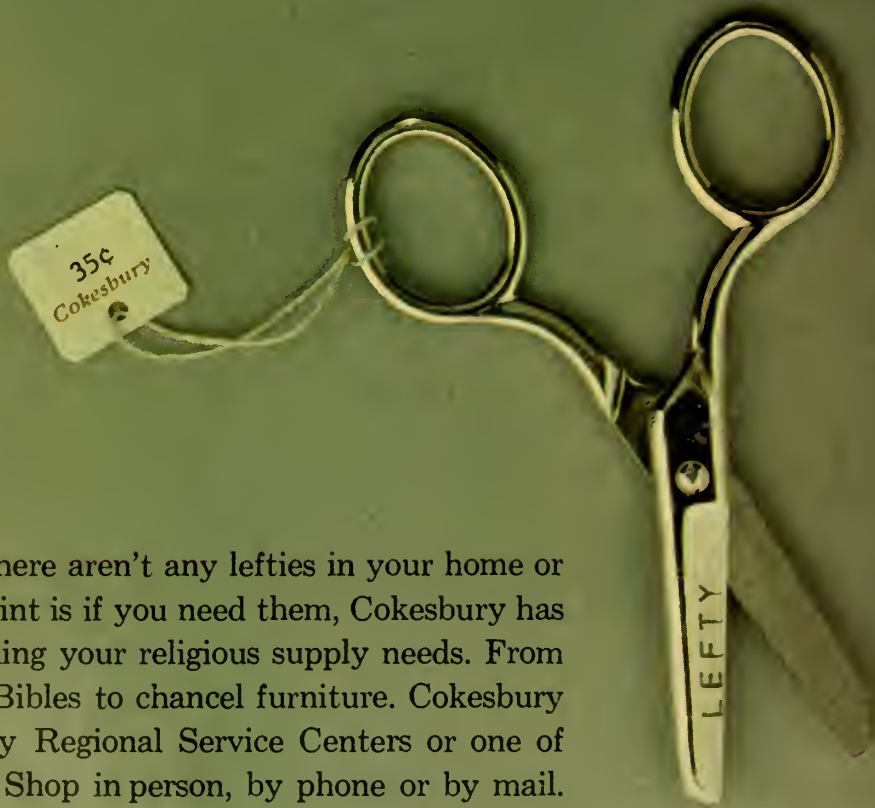
*For a tourist, the Tower of Constance (above) is a grim reminder of the valiant struggle French Protestants made for freedom of thought and worship, both before and after the Protestant Reformation. A heroine of that struggle was Marie Durand (left), who is said to have scratched the watchword "Resist!" on a stone in the tower during her 38-year imprisonment with other Huguenot women.*

*Today a bronze statue honoring Louis IX, the city's founder, dominates the leisurely scene on the square.*





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Is thy heart right, as my heart is  
with thine? Dost thou love and serve  
God? It is enough, I give thee  
the right hand of fellowship.

—John Wesley (1703-1791)

# Together® / October 1968

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**After-Hour Jottings . . .** Soon the hick-ory nuts will rattle down in October woodlands, and a big harvest moon will be pumpkin yellow in the frosty night.

Forgive us—that's what the mere thought of October, even here in late summer, does to us. We could go on in this vein at length, so it is natural that a fall scene is almost irresistible when the time comes to choose an October cover for TOGETHER. This year, though, we are waiting until next month to present the seasonal theme, a somewhat different view of autumn, and we hope you will like it as much as we do.

**This month's cover** depicts an ecumenical Communion service held last January at University United Methodist Church, Goleta, Calif. At the same time this picture is symbolic of Worldwide Communion Sunday to be observed October 6.

Participating (from left) are a Presby-  
(Continued on page 4)

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## JOTTINGS / (Continued from page 3)

terian minister, a United Methodist minister, and a Roman Catholic priest. Together, they are celebrating the "Agape Feast," a form of early Christian worship in which Christians today can celebrate their faith in unity. [For details see *Worship Is the Key* page 24.]

Unity and ecumenism of a less formal nature are practiced frequently by the Rev. William S. Taegel, United Methodist minister of Houston, Texas, who takes his place in this month's *Open Pulpit* with *The Future of an October Bride* [page 44]. Mr. Taegel, by the way, contributes articles to the *Texas Catholic Herald*, as well as to a number of secular newspapers.

"Recently," he says, "I was on my way to make an address to the Galveston-Houston Diocese of Catholic Thresian Lay Women and Nuns, and Priests. On the way out, I related that information to my secretary. She looked up from her work in disbelief, and asked: 'To which golf course are you going?'"

Few of our lay readers regularly see TOGETHER's sister publication, CHRISTIAN ADVOCATE, edited primarily for United Methodist ministers. We share offices and some facilities with the staff of this fine magazine, but seldom do we undertake a joint venture such as *New Kinds of Churches*, this month's 10-page color feature [pages 34-43].

For background information and photographs, Picture Editor George P. Miller traveled to each of the five cities where these unusual churches are located, held extended interviews with leaders and members of each group, came back with more than 700 pictures and hundreds of yards of words on recording tape.

While the best color pictures were being chosen, the tapes were turned over to Managing Editor Paige Carlin who listened for the better part of two days before writing text material and picture captions.

After that, the tapes went to CHRISTIAN ADVOCATE's managing editor, the Rev. William C. Henzlik, who assigned the writing chore to the Rev. E. Leon Sutch, pastor of Epworth United Methodist Church, Elgin, Ill. Mr. Sutch listened, took notes, and presently is writing for CHRISTIAN ADVOCATE readers a more minister-oriented article than the one in this issue of TOGETHER.

Would any of our readers know what circuit rider—or riders—passed through Birdville, Texas, traveling west between 1841 and the 1870s?

A tough question? Well, that's what Roger Portwood of 5329 Stanley Avenue, Fort Worth, Texas 76115, would like to know. He tells us he had hoped to find this information in the archives at Southern Methodist University, Dallas, but a manuscript that might have helped was lost several years ago.

Anyone with information on any or all circuit riders in that area during the 29

years specified, may write Mr. Portwood at the above address.

Back on January 1, 1967, a young man stood in the pulpit of a Maryland church on Youth Sunday and preached a sermon which "greatly moved and impressed" his pastor.

Patrick T. Fleeharty's *Where Is There Meaning?* also made quite an impact on the congregation, according to the Rev. Thomas L. Brunkow, then associate pastor of the Rockville United Methodist Church, who sent us a copy of the 19-year-old's message, noting:

"Here was a product of a fine Methodist family, and of our own Sunday school, who was making us sit up and listen to what the student generation is saying."

We agreed that Pat's talk is worth sharing with TOGETHER's readers, and we sent him an honorarium which, we have since learned, went toward the purchase of a used record player for a YMCA in Ensenada, Puerto Rico.

To learn more about Pat, we turned to his parents, Mr. and Mrs. Clifford Fleeharty of Rockville.

"Even as a small boy, he had an unusually deep concern for others," the Fleehartys tell us, admitting they are naturally somewhat prejudiced. "As he grew older, he made his voice heard on several causes in which he believed injustice was being done." More recently, this has led Pat to work for better race relations and into tutoring programs for the underprivileged.

When L. Harold DeWolf was eight, he begged his father, a Methodist minister, to receive him into the church.

At first the father refused, but finally yielded when the boy reminded him that he had already read the entire Bible, and went on to answer many questions about the meaning of church membership and the Christian life.

The boy has come a long, long way since then. Not only is he the author of several books, his *A Life Entrusted to God* [page 46] is one of the latest among numerous articles he has written. Dr. DeWolf formerly served as professor of systematic theology at Boston University, and in 1965 became the first academic dean of Wesley Theological Seminary, Washington, D.C.

—Your Editors

### ILLUSTRATION CREDITS

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## "Please take care of my sister..."

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

But as you can see in the picture, someone had tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

In her hand she clutched a note written by her brother: "Please take care of my sister. Our parents are dead for many weeks. I am twelve and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

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At Uppsala, the World Council  
of Churches opens windows to surging . . .

## Winds of Change

By CURTIS A. CHAMBERS \*

THE AGONY and the ecstasy of the Fourth Assembly of the World Council of Churches was epitomized in its theme, *All Things New*. Meeting in Uppsala, Sweden, under the shadow of the solid spires of a historic cathedral, and in buildings of a medieval university, the assembly struggled to articulate the ancient gospel of the church amid the ferment of contemporary events.

Among the significant winds of change blowing at the assembly at Uppsala were (1) strong concerns for the developing nations and the obligations upon developed nations to help them; (2) persistent pressure for more involvement of youths, of women, and of laymen in the ecumenical movement and particularly in World Council structures; (3) definite and progressive Roman Catholic participation with the WCC in specific areas; (4) increased emphasis upon international justice, the achievement of peace, and substantial assistance to the victims of war; (5) unequivocal denunciation of racism every-

where; (6) evidence of a new power bloc of the Orthodox churches in the WCC; and (7) increased attention to the arts and their role in the life of man and in the church's communication task.

A general assembly of the WCC is a vast and bewildering, complex conglomeration of diverse nationalities and Christian confessions moving in a variety of directions simultaneously and speaking many different languages all the while. A bearded Russian Orthodox priest stands side by side with an African Salvation Army officer. A Pentecostalist from South America discusses an issue with a bishop of the Church of England. An Indian Methodist chats with a Roman Catholic observer from Italy.

The Fourth Assembly brought together 2,000 delegates, advisers, and visitors from six continents, 702 of whom were voting delegates from the World Council's 235 member churches. In 16 days it endeavored to restate the whole background of the modern ecumenical movement, the theological issues of the day, and the social and moral issues facing nations of the world.

With all the differences in culture, race, geography, language, theology, liturgy, and ecclesiastical garb, the most significant thing about the assembly probably was that it could take place at all.

Far from becoming a "superchurch," the WCC is a fellowship of Christians with widely different expressions of faith and life. Their unity in diversity centers in the stated basis of membership: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and, therefore, seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

It was easy to get lost in paper work at this assembly. In 16 days more than 10 tons of mimeographed reports were produced—about 15 pounds of material for each full-time attendee. It was little wonder that hard-pressed workers scrawled "The Asylum" on their mimeograph room door. On the free expression board outside the meeting hall some delegate, evidently red-eyed from late-night reading of assembly papers, scribbled, "God is not dead—he just fell asleep in the middle of Document 329."

Such inscriptions have their point. Many delegates questioned whether a frantic struggle to produce a certain volume of documents is really the best way to employ the skills of some of the world's noted Christian leaders and brilliant theologians who participate in the assembly.

Even so, the reports from the six sections into which the assembly was divided merit careful study. They are not the bland statements that many had expected. They

\* The writer, Dr. Chambers, is executive editor of *Church and Home*, magazine of the former EUB Church.—Editors



The interior of Uppsala Cathedral, seen here through a "fish-eye" lens aimed at the cathedral ceiling, was the setting for some of the major events of the World Council's Fourth Assembly meeting.



do have bite in terms of challenge to the church on major issues. Here are some of their elements:

*The Holy Spirit and the Catholicity of the Church.* Introducing this report to the assembly, United Methodist delegate Dr. J. Robert Nelson called attention to the interrelatedness of the unity of the church and the unity of mankind. The report declares, "The clearest obstacle to manifestation of the churches' universality is their inability to understand the measure in which they already belong together in one body." It states that "catholicity is a gift of the Spirit, but it is also a task, a call, and an engagement." Christ's purpose "is to bring people of all times, of all races, of all places, of all conditions, into an organic and living unity in Christ by the Holy Spirit under the universal fatherhood of God."

*Renewal in Mission.* "The church in mission," this report declared, "is for all people everywhere; for those who have not heard the gospel and for those who have; for those who, unknowingly, serve the 'Man for others' and for those who name His name and yet turn away from His mission; and even for those who reject the church and yet continue to wait for the new humanity." Working for "the new humanity" seems to imply both reforming social relationships and transforming the nature of the human being. The report ends by noting there is but one mission in all six continents and only ecumenical cooperation can be adequate for the immensity of the task.

*World Economic and Social Development.* The issue of economic development was dominant at the assembly. Ecumenical elder statesman Dr. W. A. Visser 't Hooft, WCC's former general secretary and newly elected honorary president, called denial of responsibility for the needy in any part of the world just as much a heresy as would be the denial of an article of faith. In a memorable address British economist Barbara Ward (Lady Jackson) said, "In every wealthy country, we [Christians] are a minority large enough, if organized, to make political impact, to worry legislators, to swing elections, to work, in season and out of season, to put the world's miseries above the upward drift of our ample domestic comforts or, more urgent still, above the world's vast expenditure on a sterile defense." The report of this section called for churches to support developing nations and join movements for "radical structural changes" in governments when needed. It called upon the more wealthy nations to increase development aid to 1 percent of their gross national product by 1971.

*Toward Justice and Peace in International Affairs.* This report condemns warfare and racism in keeping with previous church pronouncements. Its newest emphasis is upon economic justice and world order, with special reference to developing nations. The churches are called upon to "confront the systematic injustice of the world economy . . . reform the conscience among people of the world" so that they will make the sacrifices necessary to obtain economic justice and to give priority to ministries of reconciliation and service in areas where "the most explosive forms of injustice are found."

*The Worship of God in a Secular Age.* "Christian worship should be related to the cultures of the world and should help a person to be more truly Christian and truly a man of his own culture," this report stated. The conservative influence of the Orthodox groups was apparent in this area, and nothing dramatically new appears in this document—unless it be the suggestion that Holy Communion might be celebrated every Sunday in all churches and that the sermon might well be supplemented by other forms of proclamation in worship such as dialogue, drama, and the visual arts.

*Toward New Styles of Living.* Members of this section



*Retiring council presidents, including United Methodist layman Charles Parlin, led the procession for the opening worship service. Among new presidents is Dr. D. T. Niles, Methodist from Ceylon.*

emphasized the diversity of Christian action in various parts of the world as Christians from many social, economic, and cultural environments seek out their own style of Christian life. The report takes note of problems such as the generation gap and man-woman relationships. It warns against rules of life which become "detached from the Spirit." It also states that "no style of life is Christian if it is indifferent to the suffering of other people."

**Promise Amid Pomp:** Although the pomp and pageantry of the procession and opening service in Uppsala Cathedral seemed in its traditional trappings to point backward rather than forward, the service did have its moments of promise. Such a moment occurred when Dr. D. T. Niles, renowned Methodist leader of Ceylon, climbed into the ancient, high, gold pulpit to preach the sermon originally scheduled for delivery by the late Dr. Martin Luther King, Jr. Massive changes in the world are challenging both people and churches "to strike their tents and take to the road again," Dr. Niles declared. "God's promise to make new must become explosive in our midst."

Some explosions were not long in coming. A youth participant, attempting to climb a ladder to voice objections to the service before a crowd outside the cathedral, was detained by the police. Later, about 100 Swedish youths bearing protest placards marched through a Sunday-afternoon rain to petition the assembly for "engagement in the social problems of the world."

And official youth participants, understandably dissatisfied with their unofficial "satellite" role at Uppsala, kept pressing for more youthful involvement. (The average age of delegates was 51.7 years and 22 percent of them were over 60.) One could almost hear the assembly heave a huge sigh of relief near the close of the sessions after the youth participants presented their recommendations to a plenary session. The "bomb" they dropped failed to explode. Its surprisingly moderate proposals produced no negative repercussions.

Father Roberto Tucci of Rome, the first Roman Catholic ever to address a WCC assembly, declared that Roman Catholics "no longer regard themselves as outside spectators who are indifferent or merely curious . . . but as partners engaged in the same . . . quest for unity." Some 15 of the assembly's 65 observers from nonmember churches were officially appointed by the Roman Catholic Church. Pope Paul sent a message of greeting affirming



the "mutual intention" of the World Council of Churches and the Roman Catholic Church "to continue and extend the collaboration which already exists." During the assembly, delegates elected 9 Roman Catholic theologians to the WCC's 135-member Faith and Order Commission.

Although numbers of delegates clamored for a strong denunciation of American Viet Nam policies, some of the other delegates (notably the Orthodox) seemed more concerned about reconciliation than condemnation. The assembly accordingly adopted a more restrained resolution which called for an immediate end to the war in Viet Nam. It appealed for an immediate and unconditional cessation of bombing in North Viet Nam and a stop of all military activities on both sides.

Repeatedly the assembly made strong pronouncements against racism. When the powerful 120-member Central Committee was nominated, however, it was discovered that none of the nominees from integrated but predominantly white American churches was Negro. Several white clergy quickly withdrew their names from nomination and four Negroes from the U.S. were added.

Five United Methodists were placed on the Central Committee: U.S. Congressman John Brademas, Bishop James K. Mathews, Miss Lois C. Miller, Dr. Roy C. Nichols (later elected bishop) and Bishop Roy H. Short. Bishop Nichols was also named to the 16-member Executive Committee. Dr. Eugene Carson Blake was reappointed general secretary of the council by the Central Committee.

**Uppsala's Impact:** In summary, the Fourth Assembly of the World Council of Churches clearly affirmed a deep concern of the church for all that affects man's life. Thus its strong call for committed assistance to the poor people of the world may be seen as part of its new concept of evangelism which applies the gospel in terms of the life of the world, serving the whole world for which Christ died. Such a stance assumes there is no separation of religion from life. It affirms the essential unity of the sacred and the secular. Enthusiastic about this emphasis at Uppsala, Dr. Harold Bosley, United Methodist delegate and pastor of New York City's Christ Church, declared, "The old dichotomies here are obliterated. Religion is finding its real meaning in life. We have at last assumed man's at-homeness in the world."

Not all Uppsala participants were optimistic about this assembly and the future of the World Council of

Churches unless there are some drastic changes. They call for a radical restructure of the entire organization from top to bottom. Regarding the assembly as cumbersome, wordy, and wasteful of brilliant talent, they want a different style of worldwide meeting. They push for greater involvement of youths and laymen, more voice for women, fuller representation by nations outside Europe and North America, a better process for production of documents, more open democracy in proceedings, and less self-perpetuating ecclesiastical bureaucracy in committee posts.

Doubtless much good will come of the Fourth Assembly and its expression of deep Christian concern for the world's wrenching problems, but it must also be said that this assembly revealed a number of glaring inconsistencies. Although the Uppsala gathering professed great compassion for the poorer nations of the "third world" (Africa, Asia, and Latin America), the center of power in the WCC still clearly remains in Western hands. North America and Europe provided 69 percent of the delegates and the future prospect of Roman Catholic Church membership will do little to change this.

Although it had much to say about involvement of laymen, youths, and women in the work of the church, the WCC did little to open its own structures to them.

The Fourth Assembly's concern about world needs too often led it to neglect, as a British Methodist delegate put it, "the things we believe as Christians which cause us to minister to human need." Even the unofficial student publication, *Hot News*, asked the unlikely question, "When will we finally get some theology?"

If the WCC takes seriously its Uppsala theme, *All Things New*, this unavoidably must dictate some definite changes in its own organization, function, focus, and ministry. There is some evidence that such changes are afoot. Many of those at the Fourth Assembly will be working to achieve necessary modifications of the World Council in the days to come in order that it may be a more responsive and useful instrument of God to accomplish his purposes through *oikoumene*, the word on the official WCC symbol which means "the whole inhabited world." □

### **Relief Rushed for Biafra, Costa Rican Crises**

Moving quickly in two summer crises, the United Methodist Committee for Overseas Relief (UMCOR) appropriated funds to assist refugees

of the war in Biafra and victims of a volcanic eruption in Costa Rica.

As part of a massive Christian relief effort, UMCOR has contributed \$35,000 to assist the 13 million Biafrans facing starvation. Church and voluntary relief agencies around the world are rushing assistance.

This food crisis is the result of the seizure by Nigerian troops of Port Harcourt, Biafra's only seaport. The Nigerians allow food to enter the tiny eastern province only by land. So far, the Biafrans have refused this food because they fear contamination.

For the past few months, churches and agencies have been airlifting food and supplies to Biafra by night, through Nigerian anti-aircraft fire.

Because of these hazards, only 10 tons of supplies reach Biafra per day. Observers put the need as high as 1,000 tons a day. Some experts predict as many as four million Biafrans, mostly children, will die as a result of the blockade.

UMCOR sent an initial \$10,000 in response to an appeal by Church World Service. An additional \$25,000 was released July 24. A mail vote of the UMCOR committee authorized its officers to donate up to \$50,000 prior to their meeting, held September 6.

In July, UMCOR moved quickly into the devastated areas of Costa Rica, airlifting 100,000 water purification tablets to the area just two days after the disaster.

The volcano, Mount Arenal, erupted violently after being silent for 500 years. Reports put the death toll at 89, the refugees at more than 4,000.

United Methodist relief workers in Costa Rica were promptly promised more aid in funds and supplies. The Methodist Rural Center at Villa Quesada was turned into an evacuation depot. UMCOR co-ordinated its efforts with the disaster office of the U.S. Department of State, CARE, Church World Service (relief arm of the National Council of Churches), and other agencies.

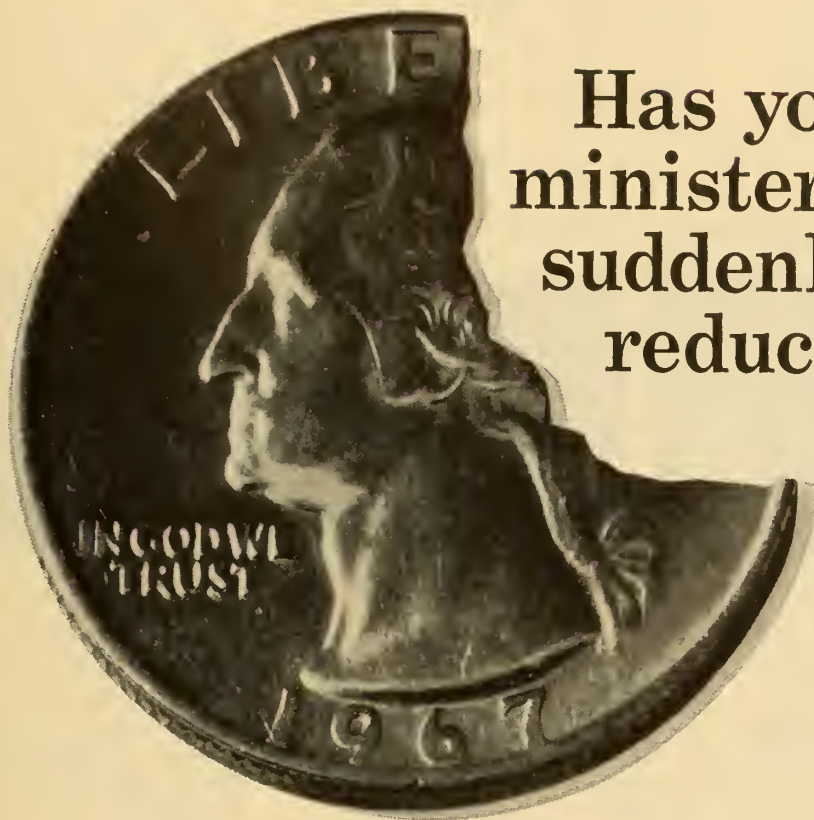
### **Biracial Summer Service In Mississippi Delta**

Eight Mississippi college students pushed hard against segregation barriers in the Delta country of the deep South during a biracial Summer Service Project in Clarksdale, Miss.

The project, first of its kind involving Mississippi students, was cosponsored by the state United Methodist Student Movement, the Mississippi United Methodist Ministry, and Haven and First United Methodist Churches of Clarksdale.

Centering their activities in Haven Church, which serves the city's Negro





## Has your minister's pay suddenly been reduced?

April 15, 1968 will best be remembered by laymen as the deadline for income tax payments. Yet on that date, unnoticed by most of us, a Social Security change went into effect that vitally affects a great many ministers.

From that day on the option of being under Social Security has been taken away. Now *all* ministers (except those whose conscience forbids it) will pay the Social Security tax. And those who were already covered had their payments increased — with a “tax bite” that goes much deeper than it does for employed laymen. That’s because Social Security regulations designate ministers as “self employed” persons. As such, they are required to pay two-thirds of the total tax. “Employees”, on the other hand, pay only one-half of the tax, with

their employers picking up the other half.

Let’s take a minister earning \$7,500 a year. The 1968 tax rate is 6.4% of his salary or \$480. A \$7500 corporation employee, for example, would pay only 4.4% or \$330. Starting next year, the tax rate for ministers will go up to 6.9%.

This becomes a drastic pay reduction for some ministers and an increasingly severe drop even for those who have long been on the Social Security program—coming at a time when living costs are climbing.

If you feel that your minister should be earning more, not less, than he did last year, it would be perfectly correct to express your concern to a Pastoral Relations Committee member or to one of the Church Trustees.



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community, team members tutored 6 elementary and 12 junior-high students, improved two recreational centers, and taught vacation church school and swimming lessons.

While First Church officially approved the project and furnished equipment, no funds were allocated. Three members of its Women's Society assisted with tutoring in chemistry, algebra, math, English, and music.

During a youth-activities week,

senior-high students from First Church visited Haven Church. Events included a national political panel featuring Aaron Henry, leader of the Loyalist Democratic Party movement in the state; Newton Dodson, Republican Party county chairman; and Curtis Wilkie, a local newspaper reporter.

The eight project members, four white and four Negro, were recruited through the state's Wesley Founda-

tions. Two of the team members, Daniel H. Hackett and Caroline Brewer, are students at Saint Paul School of Theology, Kansas City, and Perkins School of Theology in Dallas, Texas, respectively, but are graduates of Mississippi colleges.

Clarksdale was chosen partly because of the Mississippi United Methodist Ministry, represented by Louise and Mathilde Killingsworth. The two sisters, both former missionaries, work

## Jurisdictions Elect Five New Bishops



*Bishop Armstrong*



*Bishop Cannon*



*Bishop Carleton*



*Bishop Nichols*



*Bishop Wertz*

United Methodist jurisdictional conferences, meeting simultaneously in late July, took 63 ballots to elect five new bishops—including the first Negro ever named a Methodist bishop by an integrated body in the United States.

Dr. Roy C. Nichols, 50, pastor of Salem United Methodist Church in New York's Harlem since 1964, was elected by the Northeastern Jurisdictional Conference on its 14th ballot. Only days before, Bishop Nichols had returned from Uppsala, Sweden, where he was named to the 16-member Executive Committee of the World Council of Churches. He was assigned to the Pittsburgh Area, where retired Bishop Frederick B. Newell had been serving since the 1965 death of Bishop W. Vernon Middleton.

Meeting at Buckhannon, W.Va., the Northeastern assembly had elected Dr. D. Frederick Wertz to the episcopacy on an earlier ballot—the sixth. Bishop Wertz, 51, has been president of Lycoming College in Williamsport, Pa., since 1955. He was assigned to the West Virginia Area, replacing Bishop Fred G. Holloway, retired.

The Southeastern Jurisdictional Conference, meeting at Lake Junaluska, N.C., needed 24 ballots to elect Dr. William R. Cannon, dean of Emory University's Candler School of Theology since 1953. Dr. Cannon, 52, one of the few bachelors ever elected to the Methodist episcopacy, was assigned to the Raleigh, N.C.

Area, to succeed retiring Bishop Paul N. Garber.

One of the youngest men in the new Council of Bishops was elected by the North Central Jurisdictional Conference in Peoria, Ill. Dr. A. James Armstrong, 43, pastor since 1958 of Broadway United Methodist Church in Indianapolis, Ind., was picked on the 12th ballot. He was assigned to the Dakotas Area, to succeed retiring Bishop Edwin R. Garrison.

The South Central Jurisdictional Conference, meeting at Oklahoma City, elected Dr. Alsie H. Carleton on the 13th ballot. The former professor at Southern Methodist University's Perkins School of Theology, 58, was assigned to the newly created North West Texas-New Mexico Area, with headquarters in Albuquerque, N.Mex.

Another new area was formed from the Holston Conference by the Southeastern Jurisdiction. Bishop L. Scott Allen, elected last year by the former Central Jurisdiction, was assigned to the Area comprising east Tennessee, a part of Virginia, and one county in Georgia. He is the first Negro to preside over an integrated Methodist area in the South.

Retirements, deaths, and the uniting of Methodist and Evangelical United Brethren structures resulted in these other episcopal assignments:

**Northeastern:** Former EUB Bishop J. Gordon Howard to Philadelphia to replace retiring Bishop Fred P. Corson; and former EUB Bishop H. W. Kaebnick to Harrisburg Area replac-

ing the late Bishop Newell S. Booth.

**North Central:** Former EUB Bishop Reuben H. Mueller remains in Indianapolis as head of the Indiana Area, succeeding Bishop Richard C. Raines, retired; and former EUB Bishop Paul A. Washburn succeeds two retiring leaders as head of the Minnesota Area—Bishop T. Otto Nall, now assigned to the Taiwan-Hong Kong Area, and retiring EUB Bishop Harold R. Heininger.

**Southeastern:** Former EUB Bishop Paul M. Herrick to Richmond (Va.) Area replacing retiring Bishop Walter C. Gum.

**South Central:** Former Central Jurisdiction Bishop Noah W. Moore, Jr., to the Nebraska Area to replace Bishop Kenneth W. Copeland, who was assigned to the Houston Area from which Bishop Paul E. Martin retired; and former EUB Bishop Paul W. Millhouse to the Oklahoma Area to replace retiring Bishop W. Angie Smith.

**Western:** Former Central Jurisdiction Bishop Charles F. Golden to the San Francisco Area, to replace retiring Bishop Donald H. Tippet; and former EUB Bishop W. Maynard Sparks to the Seattle Area, replacing Bishop Everett W. Palmer, who was reassigned to the Portland Area. Retired Bishop Glenn R. Phillips had administered the Portland Area for a year following the death of Bishop A. Raymond Grant.

All other bishops were reassigned to the areas they were serving. □



with teachers in Haven Church and assist in other ways while they live and work in the Negro community. First Church contributes to this ministry.

Co-ordinator of the service project was the Rev. Bob Butts, director of the Wesley Foundation at Delta State College, Cleveland, Miss. In evaluating work of the team he said, "We would like to have done more, but the fact that we are working together is a step in the right direction."

The Rev. Charles Wiggers, pastor of First Church, said, "We feel good about it. The students feel that more should have been done, but we have made progress. It will be easier to do more next year."

Said team member Daniel Hackett, a Negro seminarian: "Getting the women involved in tutoring is just tremendous. Nothing like this has happened before in the Delta." Other workers were equally enthusiastic.

### South Africa Bars Entry Of Integrated Group

South Africa has refused entry permits to an integrated youth group which had hoped to take part in church-related work and study projects in that country.

Though the South African government gave no official reasons for the refusal, American Negroes, journalists, and churchman have been finding it more and more difficult to enter the country.

The visa problem caused the project to be cancelled, according to the Rev. John E. Jordan, New York, director of the Office of Campus Ministry of the United Methodist Board of Missions. But several other persons, all white, who were to participate in the project applied as individuals rather than as a group and received visas, he said.

The group, students and young adults, had been invited to South Africa by the Methodist Church of South Africa, through its youth department. Planning had been underway for nearly two years.

### Merged Investment Fund Pools \$23 Million

The merger of the loan agencies of the former Methodist and Evangelical United Brethren Churches will provide a pool of \$23 million from which United Methodist congregations may borrow.

Legal steps necessary to merge the two existing funds were begun but no date was set for the final and legally complicated merger.

The United Methodist Church In-

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vestment Fund will be incorporated in the state of New York, and its headquarters will be in the Interchurch Center, New York City. The Methodist fund is presently incorporated in Pennsylvania; the EUB fund, in Ohio.

Until the United Methodist fund is formally organized, the two funds will continue as legal entities.

The Methodist fund had total assets of \$21,194,584 (up \$2.3 million) at the end of its fiscal year; the EUB fund reported total assets of \$2,152,862 (up \$136,311) at the close of its fiscal year.

In identical actions, the directors of both funds voted to increase the interest rate paid to investors from 5% percent to 6 percent for the current interest period. At the same time, they also increased from 6 to 7 percent the interest rate charged to churches receiving loans.

**Ford Foundation Grant For Negro Colleges**

The Board of Education of The United Methodist Church has received a grant to establish guidelines for the future of 12 predominantly Negro institutions of higher education.

The \$68,500 Ford Foundation grant was announced in a letter to Dr. Myron F. Wicke, Nashville, general secretary of the Division of Higher Education, United Methodist Board of Education.

It will be used over a 15-month period, beginning in September, to study policies and programs designed to enhance future development of the institutions, all related to The United Methodist Church.

The institutions are Bennett College, Greensboro, N.C.; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S.C.; Clark College, Atlanta, Ga.; Dillard University, New Orleans, La.; Gammon Theological Seminary, Atlanta, Ga.; Huston-Tillotson College, Austin, Texas; Morristown College, Morristown, Tenn.; Paine College, Augusta, Ga.; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; and Wiley College, Marshall, Texas.

**Belgium Churches Endorse Protestant Merger**

Two of Belgium's Protestant denominations will form a new United Protestant Church.

The union of the Belgium Annual Conference of The United Methodist Church and the Evangelical Protestant Church may take place as early as June, 1969. Both churches approved

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union and their favorable votes were hailed by United Methodist leader Dr. Andre J. Pieters. He declared that "June, 1968, can be considered a turning point in the history of Belgian Protestantism."

Belgian Methodists were among those in 14 countries who were granted permission by the Uniting Conference to become autonomous or enter church union in this quadrennium.

The proposed United Protestant Church would have 13,813 members in 65 congregations, making it the largest Protestant denomination in Belgium. The Evangelical Protestant

Church has 10,738 members and The United Methodist Church 3,075.

### Strategy Mapped on Fund For Reconciliation

The Fund for Reconciliation, a major United Methodist thrust in the racial and poverty crises will be boosted by a three-step program to raise a minimum of \$20 million.

The three steps are: pacesetting pledges from all United Methodist ministers by October 1, a nationwide Thanksgiving Sunday devoted to the fund, and a church-wide series of

Fund for Reconciliation dinners in February, 1969.

The initial step in raising the Fund for Reconciliation was taken at a Uniting Conference pledge service in Dallas last May when bishops, board staff members, conference delegates, and visitors pledged about \$500,000.

A second step occurred at pledge services in several of the summer annual conference meetings with very encouraging responses. Presentations of the program were made at each jurisdictional conference in July.

The church's overall Quadrennial Emphasis for 1968-72 includes not



*this month*

With DAVID O. POINDEXTER  
Broadcasting and Film Commission  
National Council of Churches

"THE condition upon which God hath given liberty to man is eternal vigilance."

This statement of John Philpot Curran has often been paraphrased to say, "Eternal vigilance is the price of liberty." But it is very easy for the individual to feel helpless in the face of massive injustices. How then does one remain effectively vigilant?

One person who has lately given us an example is Dr. Everett C. Parker of the United Church of Christ's office of communication. Dr. Parker and his colleagues became concerned in the early '60s about what they felt was the unfair reporting on television of the needs, interests, and life of the Negro in America. As an individual, Dr. Parker could do little. The power of the institutional church made the difference.

A survey was made in 1964 to select a particularly clear example of a TV station which consistently ignored or distorted Negro life. Two stations in Jackson, Miss., ultimately were singled out and monitored.

All licensed TV stations in America are required by law to broadcast in "the public interest, convenience, and necessity." The United Church of Christ prepared briefs and presented them to the Federal Communications Commission detailing the conviction that the two Jackson stations serving a community which is 45 percent Negro had consistently violated legal requirements. The church's briefs

asked that a public hearing be held to determine whether these stations should have their licenses revoked.

The FCC renewed the license of one station after warning it to correct its broadcasting practices. The other station, WLBT-TV, received a one-year extension of its license to allow for further investigation. However, the request for a public hearing was denied, and the United Church was informed it had no standing before the FCC and, therefore, could not present testimony. This privilege, it was stated, was restricted to bona fide contestants for station licenses, and could not be granted to groups purporting to represent the public.

Most people would have accepted defeat at this point. Not Dr. Parker. With his leadership the United Church appealed the FCC ruling to the U.S. Circuit Court of Appeals. The result was a landmark decision which said that public groups *do* have standing to intervene in radio and TV station-licensing procedures.

A number of results already have occurred. In Jackson as in many other communities, broadcasters have become more sensitive to public concerns—and that includes the total public. However, the FCC has declined to revoke WLBT-TV's license. Currently Dr. Parker and his colleagues are appealing that ruling in the Circuit Court. The FCC, pressed by Dr. Parker and 23 other groups including United Methodism's

TRAFICO, has ruled, however, that stations seeking licenses or renewals must prove that they are equal-opportunity employers.

This is a day of mass society with enormous institutions. It is easy to feel powerless. Reinhold Niebuhr was correct when he labeled society as immoral. But the individual is not powerless when he allies himself with the church as Dr. Parker so ably has demonstrated. "The wicked flee when no one pursues," says the Book of Proverbs. But, as Dr. Charles Parkhurst, turn of the century clergyman in New York City, pointed out, "They maketh a lot better time when someone chaseth them."

The following are possibilities for your own monitoring this month:

**September 22, 1:30-2 p.m., EDT, on NBC—Frontiers of Faith: Such as Wilton.** Ecumenical Youth Ministry at Wilton, Conn.

**September 22, 9-10 p.m., EDT, on CBS—Vladimir Horowitz Special.**

**September 24, 10-11 p.m., EDT, on CBS—60 Minutes.** Inauguration of new CBS News feature, utilizing a magazine format. List of more than 50 guests headed by Art Buchwald.

**September 26, 7:30-9:30 p.m., EDT, on NBC—Special hour-long program of Ironsides.** Guests include Joseph Cotton and Margaret O'Brien.

**September 29, 1:30-2 p.m., EDT, on NBC—Frontiers of Faith: What Is Happening in Our Universities.** Panel discussion.

**October 6, 4-5 p.m., EDT, on ABC—The Summer Olympics.**

**October 12, 1-3 p.m., EDT, on ABC—opening ceremony of the Summer Olympics from Mexico City.** Between the opening and the close on October 27th, ABC will telecast 44 hours of coverage.

**October 14, 9-10 p.m., EDT, on ABC—Hemingway's Spain.** Covers the settings of his stories, and includes stars of his filmed stories.

**October 14, 9:30-11 p.m., EDT—CBS Playhouse: The People Next Door, by J. P. Miller (Days of Wine and Roses), with Kim Hunter, Lloyd Bridges, Fritz Weaver, Phyllis Newman.** □



## Can you talk to your children about SEX?

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only raising the \$20 million fund but also a church-wide study of the Sermon on the Mount and The United Methodist Voluntary Service for which young people may offer themselves on a subsistence basis for work of reconciliation or reconstruction whenever needed.

The wide-ranging Quadrennial Emphasis is designed to motivate the denomination's 11 million members toward "a new church for a new world." It is the overall program for the current four-year period.

Bishop W. Ralph Ward of Syracuse, N.Y., chairman of the Fund for Reconciliation, in commenting on this phase of the program, called it "not just a program of relief but a program of renewal" within the church.

### Des Moines Church Council Sponsors Housing Venture

A housing project for low and middle-income families will be sponsored by the Des Moines area Council of Churches.

Speaking at groundbreaking ceremonies was Dr. Robert C. Weaver, secretary of the U.S. Department of Housing and Urban Development.

Half of the 300-unit project will be financed by two insurance companies with home offices in Des Moines—Bankers Life and Equitable of Iowa. This half of the project will receive an allocation of \$177,540 per year of rent supplementation from the federal government. Rentals at the project, known as Homes of Oakridge, will range from \$26 to \$133 monthly.

The other half of the project will be financed by the Federal National Mortgage Association at 3 percent interest.

Dr. J. A. Leatherman, pastor of Grace United Methodist Church, is president of the Des Moines council.

### Interseminary Institute Formed in Atlanta

Three theology schools in the Atlanta Area are developing an interseminary graduate institute.

Candler School of Theology at Emory University, Columbia Theological Seminary, and the Interdenominational Theological Center have announced plans for the institute which will begin in September, 1969.

Candler is United Methodist related and Columbia is Presbyterian related. The Interdenominational Theological Center crosses denominational lines as the name indicates, and includes Gammon Seminary, a United Methodist-related institution originally established to train Negro clergy.

The institute will offer a profession-

al doctorate (doctor of sacred theology) designed for advanced training in various aspects of Christian ministry.

### New Children's Hymns Praise God for Commonplace

Sunday-school children in the United Church of Canada will soon be praising God for chewing gum, baseball bats, sidewalks, and traffic lights.

The new hymn and songbook, designed primarily for children in kindergarten through third grade, not only includes songs of praise for everyday objects but also excludes some traditional songs.

Miss Olive Sparling, the denomination's children's work secretary, explains that "the imagery [of old hymns] is quite outdated—and that's not saying anything about the theology."

As an example, Miss Sparling said that *Jesus Loves Me* was omitted because of its "devastating" reference to death and because it has "a drippy tune and is egocentric."

When this and other songs were written in the 19th Century, Miss Sparling explained, children commonly died very young and "it was a comforting thing to write hymns like that. It's just the opposite now."

The new songbook published by the denomination emphasizes joyful things as illustrated by the title song which begins, "Cheving gum, and playground swings, Bless the Lord!"

The Rev. Gordon Freer, editor of the new book, points out that some of

### CENTURY CLUB

This month TOGETHER welcomes five new members to the Century Club. One woman, Mrs. Cora Jane Knobloch, has been a member of the same Methodist Church for 82 years. The new centenarians are:

Mrs. Florence Eldredge, 100,  
Huntington Park, Calif.

Miss Virginia Geisinger, 100,  
Troy, Ohio.

Mrs. Cora Jane Knobloch, 100,  
Erie, Pa.

Mrs. August (Henrietta)  
Schultz, 100, Rochester, Minn.

Mrs. Zua J. Stivers, 102, Ripley,  
Ohio.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where the centenarian is a member, and its location.



the songs also express the idea that a "Christian's mission is something that he does wherever he is." One song says, "Who is my neighbor? . . . The shy girl down the street. The Negroes in my school. The Catholics next door. The children in the slums. The Indians down the road."

### Bishop Wilbur Hammaker Dies in Denver

Bishop Wilbur C. Hammaker, 92, died August 11 in Denver, Colo., where he suffered a stroke after stopping off on his way to the Western Jurisdictional Conference in Honolulu.



Bishop Hammaker

Memorial services were conducted in Denver and in Washington, D.C., where Bishop Hammaker had resided in the Methodist Building since his official retirement in 1948 and had been active in Capitol Hill Church.

Elected to the episcopacy in 1936, he served as bishop in Nanking, China, 1936-39 and in Denver, 1939-48. Prior to his election, he was pastor of Trinity Methodist Church in Youngstown, Ohio, for 20 years and earned the reputation of "Mr. Relief" in the downtown area.

A leader in temperance efforts, Bishop Hammaker was president of the former Methodist Board of Temperance, 1944-48, and served as an executive vice-president for a quadrennium after official retirement.

Survivors include two sons. Mrs. Hammaker died in May, 1967.

### Filmstrip Traces COCU's Pilgrimage for Unity

The quest for church unity has been dramatized in a filmstrip recently produced for the nine Protestant denominations of the Consultation on Church Union (COCU).

The audio-visual presentation, *A New Pilgrimage*, is designed to provide information about COCU, to stimulate discussion on the basic issues and plans of the consultation, and to serve as a resource for study groups on ecumenism.

*A New Pilgrimage*, a product of the United Methodist TRAFCO and the denomination's Board of Missions, traces the history of Christian unity in the United States and throughout the world. It portrays the development of COCU and interprets its plans and strategies.

COCU has reached agreement on

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five principles of church union—faith, worship, sacraments, ministry, and structure—and has authorized the drafting of a plan of union.

The filmstrip, which is intended for use by local congregations and regional judicatories of the participating denominations, may be ordered from: Service Center, United Methodist Board of Missions, 7820 Reading Road, Cincinnati, Ohio 45237. The sale price is \$7.50.

## Scandinavians Building 10 New Churches

At least 10 new United Methodist churches now are under construction in Sweden, Norway, and Finland. In addition, the Sweden Conference and several Scandinavian congregations are celebrating special anniversaries this year.

Swedish United Methodists, under Bishop Odd Hagen, celebrated their centenary at recent sessions of the Sweden Annual Conference. Among congregations observing anniversaries is the church in Sandnes, Norway, which in connection with its 90th anniversary has started a campaign for missions. It will buy sites for a new church in Angola and for an orphanage in Norway.

## Hong Kong Methodist Groups Consider Joint Action

The Hong Kong Provisional Methodist Conference is probing possibilities of closer co-operation with two sister churches.

The discussions were prompted by April's formal union of The Methodist and EUB Churches in Dallas.

The three Hong Kong churches which will seek ways to work together more closely in common mission are: the Hong Kong Provisional Conference (related to American Methodism), the Hong Kong Council of the Church of Christ in China (related to the former EUB Church and other U.S. churches) and the Chinese Methodist Church (heretofore related to the British Methodist Church).

## World Literacy Project Marks Achievement

Success has characterized the first three years of a co-operative church program to increase literacy and the publication of Christian literature around the world.

The achievements of the five-year program were made public recently by the Committee on World Literacy and Christian Literature (Lit-Lit) of the National Council of Churches.

The special campaign is being



Tharon McConnell, a United Methodist registered nurse shown giving first aid to a refugee boy, is one of the workers with Vietnam Christian Service. The program is supported in part through the Fellowship of Suffering and Service offering received on Worldwide Communion Sunday, October 6. There are 12 United Methodists working with the ecumenical relief agency, which is related to the National Council of Churches.

financed through a \$1.5 million "advance fund" raised by 11 Protestant denominations in this country and in Canada, including the former Methodist and Evangelical United Brethren Churches.

It supplements the continuing programs of the committee whose field teams have helped teach millions how to read in scores of countries over more than two decades.

On its regular \$800,000 annual budget, Lit-Lit also helps to set up and sustain numerous publishing projects in many countries.

## Medics and Ministers Debate Heart Transplant Morality

The morality of heart transplants is an increasingly debated question since the work of Dr. Christian Barnard in South Africa and the efforts of American physicians made headlines last year.

A central issue in this debate is whether the operation is for the sake of the patient or for the sake of science, says Methodist clergyman Dr. James T. Laney.

Dr. Laney, associate professor of Christian ethics at the Vanderbilt University Divinity School, said that care must be taken to see that heart-transplant operations do not raise false hopes for hundreds who will never have them.

Dr. Michael E. DeBakey, of Methodist Hospital in Houston and one of



the leading American heart surgeons, said that clinical trials are necessary, but ought to be confined to cases where there is absolutely no other means by which life can be prolonged or sustained.

The American Heart Association also is alert to the ethical issues involved. It has established a committee on ethics to counsel it on matters involving ethical and legal aspects of clinical investigation and medical practice.

### Sociologists: Churchgoers More Prejudiced Than Unchurched

A study of the "Patterns of American Prejudice" has revealed that prejudiced people are more likely to be churchgoers than not. It also claims that one third of the clergy are racially prejudiced.

The findings of the study, conducted by two sociologists from the University of California at Berkeley, were presented to a consultation sponsored by the Rockefeller Foundation and the Anti-Defamation League of B'nai B'rith.

One of the sociologists, Dr. Rodney Stark, said, "The simple fact seems to be that a great many church people, because of their radical freewill images of man, think that Negroes are themselves mainly to blame for their present misery."

The study reported that today churches seem to be held in captivity by a comfort-seeking laity which wants to be freed from attention to issues on justice, human rights, and peace. These laymen also oppose participation by the official churches and the clergy in the causes for human rights.

The study indicated that the churches may be in the best potential position to make deep inroads on contemporary prejudices because of past failures and because so many of their members are those who hold the prejudices.

### Puerto Rican Church Achieves Autonomy

The United Methodist Church in Puerto Rico has attained the status of a full annual conference. Methodism on the island previously had been either a mission or a provisional annual conference.

Bishop Fred Pierce Corson, then episcopal leader of the Philadelphia Area (which includes Puerto Rico), made the change official at ceremonies in Rio Piedras, a suburb of San Juan.

The United Methodist Church in Puerto Rico has 25,000 members and constituents, served by 62 ministers in 158 churches and preaching places.



*Leona Hudon gets the cue from Mark Whitehouse—she is "on the air" with Bible readings for children in the Boston area. Leona, of the Holy Trinity United Methodist Church, Danvers, Mass., is one of 1,000 young people who have participated in the radio program in the past five years. It is sponsored by Interfaith Bible Readings, Inc., an independent non-profit Christian and Jewish group.*

### Dr. Ness, Former EUB, Elected Archivist

Dr. John H. Ness, Jr., is the new executive secretary and archivist of the United Methodist Commission on Archives and History.

Dr. Ness was elected at the organizational meeting of the commission at Lake Junaluska, N.C. He was the first former Evangelical United Brethren leader chosen to head a merging agency since the Uniting Conference.

For the past decade, Dr. Ness has been secretary-curator of the former EUB Church's Historical Society. He will supervise offices of the commission at Lake Junaluska and Dayton, Ohio. Plans are to eventually unify the two offices.

Dr. Albea Godbold and Bishop T. Otto Nall, retiring secretary and president of the former Methodist historical association, were honored.

### Select Foreign Cities For Urban Mission

Twelve foreign cities have been selected by the United Methodist Board of Missions as targets to concentrate urban mission programs over the next four years.

The cities are Calcutta; Singapore; Seoul; Lima; Buenos Aires; Ciudad Juarez, Mexico; Sao Paulo, Brazil; Salisbury, Rhodesia; Freetown, Sierra Leone; Lubumbashi, Congo; Manila; and urban areas in Japan.

Dr. Levistine M. McCoy, co-ordinator of the venture which is related

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to the denominational emphasis called *A New Church for a New World*, listed four major areas of work: world hunger and national development; urbanization; international peace; and the securing of laymen for long and short-term mission service within and outside their own areas.

Laymen will be sought for such specialties as evangelism, medicine, education, agriculture, and social service.

Most programs will be carried on in co-operation with churches and agencies in the various cities. Some are already underway and will receive United Methodist support. The Board of Missions noted some months ago that it was highly unlikely that it should ever again undertake mission enterprises in a completely independent manner.

Outlining program goals, World Division officials said: "The Christian conversion experience, where men and women are made new in Christ, will be tested as Christians encounter Buddhists, Hindus, Muslims, Communists, and agnostics in a joint effort to make life bearable and meaningful in the cities."

### World Division Opens Doors To Catholic Missioners

A tradition-breaking decision by the Board of Missions has opened the door for Roman Catholics who wish to serve as missionaries in overseas programs of The United Methodist Church.

The board, which has accepted members of other Protestant denominations for some time, cited two fac-

tors which influenced the recent change: the emphasis on ecumenism and joint action for mission, and the increasing number of requests for missionaries with special skills.

The board's World Division pointed out that Roman Catholics long have been employed by United Methodist institutions and many attend United Methodist seminaries. It also stated that a United Methodist missionary has been invited to join the staff of the Center of Intercultural Formation in Cuernavaca, Mexico, a Jesuit training facility for Latin American missionaries, including some United Methodists.

### Youth-Group Earnings Help Buy Hospital Unit

The dedication and determination of a group of United Methodist youths from the Powers Ferry Church in Marietta, Ga., will produce badly needed equipment for a hospital.

By washing cars, selling baked goods, sewing aprons, and even chopping wood, members of the United Methodist Youth Fellowship earned \$900 to help purchase electrosurgical apparatus. The unit often is used in neurosurgery and other delicate operations where use of the scalpel is not indicated.

The funds were delivered to Dr. Luther Fortson and Robert Slack, medical director and president, respectively, of the Kennestone Hospital in Marietta.

Fred D. Bentley, Sr., a Marietta attorney, is counselor for the UMYF group.

## United Methodists in the News

Dr. H. Conwell Snoke, a layman who is executive secretary of the United Methodist Investment Fund, is the newly elected president of Goodwill Industries of America:

The new imperial chaplain for the Shrine of North America is the Rev. Randall W. Larson, pastor of First United Methodist Church in Puyallup, Wash. He succeeds another Methodist minister in the post.

Among new ambassadors named by President Johnson is a United Methodist layman, Robert M. Sayre, of Arlington, Va., who will serve in Uruguay.

Bishop Donald H. Tippet, recently retired from United Methodism's San Francisco Area, has become an honorary canon of Grace Cathedral Episcopal Church in that city.

Dr. Ralph W. Decker, for nine years director of the Board of Education's Department of Educational Institutions, will become academic dean and professor of New Testament at Scarritt College in Nashville, Tenn., on January 1.

Dr. Jerre S. Williams, former law professor at the University of Texas, has been named head of the Administrative Conference of the United States. The body was created by Congress to recommend changes in agency procedure and to protect the rights of persons or businesses regulated by government.

The Rev. Oscar Bolioli of Montevideo, Uruguay, general secretary of the ecumenical Union of Evangelical Youth in Latin America, is new director of the Youth Department of the World Council of Churches.

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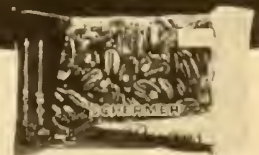
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# MURDER and MISSIONARY TEAS

*We like to think that man is innately good. But when such heroes of our faith as Moses, David, and Paul were driven to murder, what chance is there for us to do better? Can good overcome evil in our violent society?*

By ROBERT H. BOLTON  
Pastor, University United Methodist Church  
Syracuse, New York



"CIVILIZATION itself is but the ice formed in the process of ages on the turbulent stream of . . . human passions; and, while this ice seemed to our fathers secure and permanent, it has . . . cracked . . . and in places the submerged torrent has broken through . . ."

Those words of British Prime Minister Stanley Baldwin, spoken to a Scottish university audience in 1924, might well have been uttered today in the United States. The events of the past few years and months have caused many of us to peer through the fissures of our vaunted civilization and stare in utter shock at the torrent of violence which flows just beneath the surface.

We are stunned by the assassinations of three national leaders in less than five years. But such acts of violence are not isolated. Someone is murdered in the United States every hour! Riots have killed hundreds and have destroyed large sections of our greatest cities. Within the lifetimes of many of us, America has lurched from war to war—World War I to World War II, Korea to Viet Nam.

Many critics say that we are basically a violent society, and we need to listen to the charges they level against us. Each of us should examine his own part in this malady, for by word or deed, by commission or omission, most of us have contributed to the national climate of violence. Each needs to pray in penitence, "O God, forgive us for this violence in our midst."

### *Our Schizophrenic Belief*

Part of the trouble which we face in coming to grips with the violence of our society is that we are schizophrenic in our belief about the nature of man. In our youth many of us went to churches which told us we were "worthless worms." Feeling that such a description did not do justice to our place on the evolutionary ladder, we rejected it and sought a more liberal interpretation which said that man is innately good.

The main trouble with this more optimistic philosophy is that there are forces within us which express themselves in thoughts and be-

havior that contrast strangely with our doctrine of man. Like the tortured seeker in the first century, we cry out, "The good that I would I do not, and the evil I would refrain from, that I do!" If man is by nature good, why is sin such a problem to the conscientious person?

Then we look at society around us. Wars devastate the globe. Depressions wreak havoc in spite of continued ability to produce. Affluence seems to be used pointlessly by the rich. No one, even in "Christian" nations, appears concerned about the plight of the destitute and starving. The implications of current events join the witness of the inner man in suggesting that human nature is not so good as our philosophy claims.

Our system of government works moderately well because the framers of the Constitution acted on the proposition that man is sinful. They realized that just as locks are needed on doors, checks and balances have to be built into governmental structures. The effectiveness of our form of government is a tribute to our forefathers' realistic concept of the nature of man. We will not be able to cope with the violence we are witnessing until we abandon the naïve belief in man's innate goodness which permeates our society.

Violence is not, of course, an American exclusive. This curse plagues all people. There is no doubt we are a violent nation, but others are violent, too: Stalin's Russia with its massive purges, Hitler's Germany with its program of conquest and extermination, Salazar's Portugal which today treats the indigenous peoples of Angola and Mozambique with ruthless unconcern.

Are these not violent societies? Violence also is obvious in countries wracked by civil war or revolution. Cuba, China, Nigeria, Algeria, and the Congo are but a few examples.

Even in seemingly sleepy and peaceful lands there is the "anonymous, disguised violence known as underdevelopment." Whenever there is significant underdevelopment, the masses are exploited by a

violence which takes the form of inhumanely high death and infant-mortality rates, degrading poverty, and appalling hunger. Is it less violent to cause thousands of men to die by agonizing starvation than to shoot hundreds in cold blood?

There is violence in every nation on the face of the earth and we will not understand our predicament or learn how to deal with it properly until we face that fact.

We may recognize violence as an international problem or even as a national malady, but few of us are willing to admit that violence also exists, partially concealed, in our local communities. Harper Lee in her best-selling novel, *To Kill a Mockingbird*, suggests that in pious, sleepy Maycomb County in the American South of the 1930s, there was a great deal of viciousness which the populace refused to admit to themselves or others. Even after the unjust taking of the life of a black man, his attorney, Atticus Finch, was the only one who realized that murder was "as much Maycomb County as missionary teas." To disguise the violence is not to eradicate it.

People in the North can no longer point with outraged scorn at Southern communities. Events of recent years have taught us that violence and racism are part of our way of life, too. Out in the quiet green suburbs and in the better residential areas of our cities, violence and coffee klatches, homicidal hatred and falsely genial cocktail parties, murder and missionary teas are strangely blended into one pattern of life.

### *What the Bible Tells Us*

The biblical perspective on human life suggests that all men, and therefore all societies, are potentially violent. According to Old Testament mythology the first generation of humans behaved so badly they were banned from the earthly paradise of Eden. Murder was committed in the second generation by Cain against Abel. Lamech quickly followed with another slaying. Moses, who received the command "You shall not kill" on Sinai's brow, already had killed an Egyptian in the desert. David, who penned de-



votional psalms, caused the death of Uriah the Hittite. Paul phrased the most beautiful hymn on love ever written, yet his hands had been stained with blood from the stoning of Stephen and the persecution of other early Christians.

The Bible seems to be telling us that there is a potential murderer in every man—even in the heroes of the faith! In his speech to the Scottish students, Stanley Baldwin saw violence rippling beneath the thin surface of civilization; the Bible sees violence pressing forcefully against the fragile veneer of morality in each man's personal life. With this understanding of man, the Bible offers two important controls which can curb the destructive force in each of us.

### *Murder—Direct and Indirect*

The first control, the sixth commandment, forbids murder. It is one of the most fundamental laws of society. "Without protection of life there can be no civilization."

Even in a day when anthropologists speak of cultural relativity, this statute is recognized as a cultural universal! God has not left himself without a witness in any human society. In every civilization his command "Thou shalt not murder" has been heard.

In Old Testament perspective this commandment did not prohibit all forms of destruction of life. There are two Hebrew words for killing: *harag*, which means "to slay," and *ratsach*, which means "to murder." It is the latter term which is used in the sixth commandment. Moffatt's translation, "You shall not murder," is a much clearer rendition than the Revised Standard Version's "You shall not kill."

Neither capital punishment nor war was excluded by this commandment. In ancient Jewish society, breaking any of the first seven laws of the Decalogue was punishable by death. Annihilation of entire populations in time of war was considered to be the will of God!

While this statute did not prohibit some acts which many a modern conscience calls into question, it did outlaw both direct and indirect murder.

Direct murder is a Cain-Abel type of encounter when a man's inflamed passions cause him to slay another person. The assassinations of Robert F. Kennedy and Martin Luther King, Jr., were direct murders.

Indirect murder is often non-deliberate. The Old Testament describes it in terms which were relevant to the agricultural communities of a past era. "When an ox gores a man or a woman to death," says the Book of Exodus, "the ox shall be stoned, and its flesh shall not be eaten; but the owner of the ox shall be clear. But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death."

Henry Sloane Coffin shows the applicability of this passage to an industrial society: "The responsibility of the owners—be they stockholders or directors or managers—for accidents, when they know they have neglected proper precautions, is the modern equivalent of that ancient statute. The corporation, which in its eagerness for dividends . . . breaks the fire laws in its buildings, which permits unsanitary conditions to prevail in its plant, which caters to the desire for speed at the risk of disaster, which fails to insist on constant and careful inspection of machinery, workrooms, tracks, bridges, and the like, is repeating the same perilous experiment of leaving a dangerous ox at large."

Pollution of air and water are two dangerous corporate oxen at large in our society today.

### *A More Stringent Control*

The second biblical control on the destructive force within us goes far beyond the first. It is the control of anger and injudicious words.

The Ten Commandments offered a minimum morality—even within Judaism. There was always a beyond with a larger degree of ethical responsibility which beckoned from the Torah, the prophets, and the Talmud (Jewish law and tradition).

The New Testament both reinforced the sixth commandment and

called men to a more strenuous morality. In it we hear Jesus saying such things as: "You have heard that it was said to the men of old, 'You shall not kill . . .'" ". . . I say to you that every one who is angry with his brother shall be liable to judgment; . . . and whoever says, 'You fool!' shall be liable to the hell of fire." "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them."

The First Epistle of John puts it bluntly: "Any one who hates his brother is a murderer . . ."

The New Testament does not simply ask us to cease and desist from acts or even attitudes of violence. It calls on us to meet the violence of hatred with another kind of violence—the violence of love. Creative, dynamic, forgiving love of neighbor must combat the violence of hatred. "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven . . ."

### *Implications for Us*

These biblical ethics have important implications for our day. Here are several:

1. *Death-dealing injustices abound in our world, and we need to fence in some of these dangerous "oxen" of our time.*

As society has grown more complex, some of the goring oxen have proved to be governmental. Martin Luther King, Jr., was trying to rectify some of the lethal injustices in our society. The ox he was endeavoring to restrain turned and gored him.

This is a thankless and dangerous task, but it is a most urgent one. Lack of equal opportunity in housing, education, and employment and the unwillingness to use our abundance to halt the needless deaths from starvation and disease in the pockets of poverty of our own country as well as in developing nations—these are the most vicious oxen of all time. Unintentional murder is more prevalent today than at any period of history.

Our personal and political responsibility in these matters is far greater than we have acknowl-



edged. In the eyes of the One who said, "... as you did it not to one of the least of these, you did it not to me," these homicides surely can be traced to our door.

2. *We need to arrive at Christian convictions about war.*

James Russell Lowell, in the Yankee-farmer dialect of his *Biglow Papers*, wrote:

*Ez fer war, I call it murder,—  
There you hev it plain an' flat;  
I don't want to go no furder  
Than my Testament fer that;*

*Ef you take a sword an' dror it,  
An' go stick a feller thru,  
Guv'ment aint to answer for it,  
God'll send the bill to you.*

The World Council of Churches makes a similar affirmation in more staid terms. "War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The part which war plays in our present international life is a sin against God and a degradation of man."

Almost all Christians in the first three centuries were pacifists. An increasing number of Christians in our own day feel that opposition to war is the only answer to the problem of international strife especially in this era of A-B-C warfare—atomic, bacteriological, and chemical.

Those whose consciences do not lead them to a pacifist stance certainly have a strong obligation to work actively for peace. Owen Weatherly says, "They are more guilty who allow war to come by their apathy in peace than they who fight and kill when the conflict which is thrust upon them cannot be avoided."

Whether we be pacifists or non-pacifists, all too few Christians have taken seriously our obligation to be peacemakers in a time of international turmoil. Peace will not grace the earth until individual Christians wage peace with the same ferocity that combatants wage war.

3. *In the face of our present crisis we urgently need to consider how to rid ourselves of those chief symbols of violence—firearms.*

H. Rap Brown told looting Ne-

groes in one of last summer's riots, "Don't rob the liquor store, rob the gun stores." Many white people who were shocked and offended at that statement have rushed to purchase guns for themselves so that they will be "prepared" when racial turmoil erupts again. The purchase of small arms by both Negroes and whites and the spectacle of matronly housewives practicing on the pistol range spread distrust like a cancer through our nation.

When his life was endangered, Jesus repudiated weapons—even for self-defense. In the garden on the night of his betrayal, he told Peter to put down his sword and went to the cross in obedience to God's will.

When you joined the church, you were aware that you thereby obligated yourself to "take up your cross" and follow Jesus.

When Peter took up the cross, he had to lay down the sword. When the modern Christian takes up his cross, should he not put down the gun? If you now own guns, turn them in to the police. If you do not own guns, refuse to be frightened into purchasing one.

4. *We need to guard our minds and tongues.*

We must not only refrain from the murderous act, we must not speak the murderous word. "Whoever insults his brother shall be liable to the council," said Jesus, "and whoever says, 'You fool!' shall be liable to the hell of fire."

Apply that to normal conversations about political candidates in an election year! Our criticism of candidates is often intemperate. We impugn their motives, caricature their platforms, ignore their strengths, magnify their weaknesses, and vilify their past. In the week of Robert F. Kennedy's assassination thousands of people who had had no good word to say for him before his death saw the strengths of the man portrayed on television and suddenly realized that their simplistic picture and the degrading words which they had used were both untrue and unfair.

We need to guard our tongues from extreme statements. We should not be judgmental even

about our political leaders. We are commanded to refrain from saying "you fool" about our presidential candidates, whether they be Kennedys or Goldwaters.

5. *The anger and violence of our personal lives must be diminished.*

G. Campbell Morgan says that in Jesus' Sermon on the Mount, "murder is tracked to its lair, anger." If violence is to be controlled, each of us must neutralize the antagonisms which seethe within us.

A friend of mine watched the funeral of Martin Luther King, Jr., on television. A few weeks later tears streamed down his face as he listened to Senator Edward Kennedy deliver the eulogy at his brother's funeral. Instead of wasting his emotion on nonproductive grief, this man turned to his wife and said, "This violence is rotten and wrong. What part can we play, however small, in creating a more loving world?"

After a long discussion they found a place to begin: "We can at least cut down the amount of anger in this household," they decided. They then analyzed the most frequent sources of tension in their home, formulated some sensible strategies to reduce them, made some basic commitments to non-violence as a way of life in their own family.

Albert Schweitzer, in his book *Memories of My Childhood*, said that the hope of the world rests on commitments like those of my friend who resolved to banish anger and enthrone love. "At the present time," Schweitzer wrote, "when violence . . . dominates the world more cruelly than it ever has before, I still remain convinced that truth, love, peaceableness, meekness, and kindness are the violence which can master all other violence. The world will be theirs as soon as ever a sufficient number of men with purity of heart, with strength, and with perseverance, think and live out the thought of love and truth, of meekness and peaceableness."

As soon as ever a sufficient number . . .

Will you be one of them? □





*Games, discussion groups, and guitar music are part of the new look in worship at University Church in Goleta, Calif. During the sermon period this Sunday, the congregation split into smaller groups for games illustrating separation (above left) and unity (above). After each, participants discussed their reactions. Then came Communion, which is served each week. As a guitar chorus provided music (below left), worshipers gathered at the table to be served by the clergymen. One (pictured below) was a Franciscan priest.*





Unity? Vitality? A California church discovers that . . .

# Worship Is the Key

Text by **Richard C. Underwood** / Pictures by **George P. Miller**

**W**HEN we entered, some 15 minutes before the service, seats already were getting scarce. The sanctuary was alive with color, sound, and motion. Bright California sunlight radiated through a wall of windows at one end, highlighting festive colors in the dresses of many of the women. Many were college students, and they seemed partial to stripes and paisleys.

It was a happy, animated, talkative group. The hum of conversation did not seem out of place, for two loudspeakers filled the room with the music of a Vivaldi concerto. We felt none of the usual compulsion—fostered at most worship services by soft, somber organ music and an air of formality—to tiptoe, whisper, and slouch slightly to avoid being conspicuous.

Individual chairs—no pews—were arranged in two semicircles around an open space in the center of the room. There we saw a plain table bearing a Bible, a flower arrangement, and a contemporary cross [see cover].

At eleven, three clergymen took places at one end of the open area in the center. One was the Rev. Dan Kennedy, the church's minister; another was the Rev. William R. Van Ness, Jr., the copastor. The full brown robe of the third identified him as a Roman Catholic Franciscan priest, Father Robert B. Pfisterer.

We had come to Goleta, a few miles outside of Santa Barbara on some of California's most beautiful coastline, to see University United

Methodist Church in action. It is an unusual church, we had been told, for at least three reasons: (1) It tries to serve both community residents and students at the adjoining University of California at Santa Barbara campus on an equal basis, bringing both groups together in a community of worship and service. (2) It is pioneering in

a fully ecumenical approach to campus ministry. (3) It is experimenting boldly and successfully with contemporary worship techniques.

But the service this morning was a first even for a congregation known for its unorthodoxy. It was to be an ecumenical Communion service, including in a single order



*No pews here! Chairs are grouped around an open area in the center of the sanctuary, where Communion is served. The intention is to foster informality and personal encounter.*



of worship the essential sacramental elements of both Protestant Communion and Catholic Mass.

Dan began the service with the call to worship, and immediately a chorus of eight guitarists—two of them robed Franciscan seminarians—plus a string bass player and two percussionists swung into the first hymn, *Lord of the Dance*. The congregation, by now overflowing, joined in joyfully, heads and bodies swaying to the rhythm.

The bulletin announced the sermon topic as *The Unity We Seek*. Dan stood to introduce the topic, then presented Father Robert, who spoke briefly and very personally about the feeling of being separated.

Then Dan stood again to lead something we never had seen as part of a worship service—game playing. First, he told the congregation—over 300 people—to divide into small groups of 8 to 10 each.



The students above are in an "encounter" group which meets each week with Dan and Joan Kennedy here in the parsonage. Other group activities include "The Philadelphians" (below), for older members, and separate groups for young marrieds and graduate students.



"Now," he said when the shuffling ended, "let's discover something about the feeling of being separated from others." He directed each group to stand and link arms, but to have one volunteer stand outside the circle and try to break in.

All over the room, the "outsiders" took turns trying to crash the circles. After a few minutes, Dan stopped the game and asked each group to discuss their personal feelings of separation.

"You really are conscious of being alone," one woman told her group. "At first, I thought this was just a harmless game. But before I knew it, I was trying very hard to break into the group."

"That's right," said another. "I began to feel very antagonistic toward the rest of you who were keeping me out."

Dan and Father Robert cut off the discussions and began the second phase of the sermon by exchanging ideas on unity. Then Dan set up another game, which he called "Touch a Protestant, Touch a Catholic." Those in each circle shut their eyes, then reached out and touched the hands of the others.

"Now," he said, "can anyone tell which hands are Catholic and which are Protestant?" Laughter rippled around the room. "Okay," he continued. "Obviously, our human differences are not very significant. Now, without speaking, explore what your group can do together."

All over the sanctuary, the small knots of people began experimenting—at first very hesitantly. Many joined hands or linked arms and jumped up and down in step. Some just turned as a circle. Others swung their hands up and down, or leaned together into and away from the center of their circle. One group lifted a member high in the air; another linked hands and filed through an arch formed by the raised arms of two of its members.

Again, Dan called for discussion of what feelings participants had experienced during the game.

"This certainly beats just sitting in church and looking at the back of people's heads," said an older woman. "Yes," agreed a student, "it's easy just to coast through most



worship services. You can't do that here."

Dan and Father Robert closed the "sermon" with concluding statements. "God did not make man to go it alone," Dan said. "We've all experienced our need for each other. In unity we can find hope and expectancy for the future, and the strength for living and affirming our common faith."

Then came the Communion-Mass. When it was time for the elements to be served, the guitar chorus struck up the joyful folk hymn *Sons of God*. All present sang while, informally and joyfully, they made their way to the table and were served. Some were so deeply moved that there were happy tears in their eyes. For all it was a true *celebration* of the Sacrament.

When the service was over, we realized that words and pictures never could convey the impact and spirit of the service. But it was a taste of something far more exciting, meaningful, and liberating than a traditional service. And we began to see why Dan Kennedy views worship as the key to a vital congregation.

"A primary goal of my ministry," he says, "is to affirm the local con-

gregation as a therapeutic community. The symbolic focus for this should be the worship service.

"Of course, unless worship relates to the real experiences of life, it is invalid. If we just played games which didn't relate to real problems, or failed to provide other opportunities through the week for encounter and healing within the church's life, the games would be pointless."

University Methodist's unorthodox worship at least partly reflects the unusual community in which it serves. When the congregation was established in 1961, it was conceived of as a fairly typical suburban church, but with special responsibility to serve students at the nearby campus of the University of California at Santa Barbara (UCSB), actually located in Goleta, not Santa Barbara.

Over the years, however, the congregation has changed its concept of the church's role. Originally they met in the heart of Goleta, some five miles away, and drew mostly nonuniversity families. Four years ago, however, they decided to build in the heart of the university community to serve it better. The school's astonishing growth since has both confirmed that decision

and raised insurmountable questions about a strictly denominational approach to campus ministry.

UCSB is the state university system's third largest campus (second only to Berkeley and UCLA), and about 95 percent of its 13,000 students live on or near the campus. Enrollment is expected to double within 10 years.

This, of course, immensely magnifies and complicates the task of a campus ministry. The need for far-reaching ecumenical co-operation became crystal clear. University Church simply could not do the job alone, particularly with the limited resources of a fairly small congregation that even now numbers only 41 pledging family units and is still receiving outside support as a mission church.

After Dan was appointed in the summer of 1966, an unusual arrangement was worked out—with conference approval—which brought Bill Van Ness into the picture. The twist is that Bill is a Presbyterian, and his salary is paid by United Ministries in Higher Education, an interdenominational program not including Methodists. His relationship with Dan and the University congregation is technically nonorganic. But, as Dan explains,

*Art is a part of the worship environment, and Isabelle Haller, herself an artist, changes it weekly.*

*Helping her are Dan Kennedy (right) and her husband, Bob. Every fall the church sponsors a large arts festival.*





"We think of ourselves as a two-man staff. I specialize in what I call the 'community congregation'; Bill spends most of his time with students."

Officially, the two men are co-directors of the Wesley Foundation. In addition, Bill is pastor of the United Campus Christian Fellowship serving Presbyterian, United Church, and Disciple students. But the two organizations are combined in one, with a single board of directors.

Bill also is copastor of University Church, and that gives him a still broader operating base.

"First," he says, "I have free access to the church for such student activities as the Wesley/UCCF's 'Always on Sunday' weekly program. Second, students are more closely tied to a local church, not isolated in a collegiate religious ghetto. They can and do participate in the life of the congregation."

On the campus, Bill helps direct "Students for Ecumenical Progress" (STEP), which sponsors various programs and projects. Besides the five denominations in the Wesley/UCCF, participants include Baptists, Lutherans, Roman Catholics, and Episcopalians. Under STEP auspices, work teams have gone to Los Angeles and San Diego for special projects with churches there, and many students have been channeled into such local programs as tutoring, Head Start, and community canvasses.

A primary point of first contact with students is the contemporary worship service. Student attendance there, says Bill, has held up better than at the student Sunday-evening program.

A proposed education unit would open larger possibilities—particularly for serving the growing number of graduate students. There are no education rooms in the present church building, and a small house used for church school has held enrollment to under 50. By providing adequate space, the proposed unit would help draw more families with young children, hopefully many married graduate students. It also would make possible a proposed day-school program that will help working mothers.

Heavy involvement with campus



*On the sprawling university campus, Dan and Bill Van Ness (left), his associate, visit with board members of Wesley/UCCF which Bill supervises. "The whole conventional religious approach to the campus is out of it," Dan believes. "Here we are trying to create a model for a totally new, truly ecumenical setup."*



ministry has not kept the church from substantial involvement in the surrounding community. You would expect this from Dan, who worked with the East Harlem Protestant Parish in New York City while attending Union Seminary, and who previously served two Los Angeles Area churches where he established strong community-service programs in disorganized neighborhoods.

"I learned a lot," he recalls. "For a while I tried to be God's man in the streets, a sort of one-man band. But the truth is I often failed to bring the congregation along in facing the real issues.

"Here my approach is different. The start is building unity in the congregation, which is the necessary operating base for community action. This church has come a long way in just the past year. Now I can suggest that certain things in the community need attention, and people get things going without my pushing them."

The church currently is involved in formation of a nonprofit corporation to put up low-income housing in Goleta Valley. The boards of four other valley churches—Baptist, Lutheran, Roman Catholic, and Episcopal—are co-participants in the effort to secure funds for the project.

Dan himself keeps up with community needs through contact with service agencies, but stresses the need to get more members at key decision-making centers of the community. The church now has official lay representatives on a number of these, including the Goleta Neighborhood Association, the Santa Barbara Community Action Commission, and the Isla Vista Association, a group of property owners, businessmen, students, and other local citizens living in the immediate area of the university.

Still, worship is at the core of University Church's vitality. It is the bond that holds the congregation together even when they differ on particular questions.

The process of breaking from traditional patterns began in the summer of 1967, when a worship study group was formed to consider ways of revitalizing the eleven o'clock service. In September, after a summer of discussion and experimenta-

tion, the first (9:30) service was continued in traditional fashion but the eleven o'clock service became contemporary.

Since then, the second service has undergone continuing evolutionary change. Gradually, many of the formal prayers and liturgies have been dropped, and only occasionally does Dan preach a conventional sermon. The use of visual and sensory communication methods—through slides, films, and records—has steadily increased, and group games, coupled with small-group discussions, frequently are a part of the service.

Meanwhile, the 9:30 service continued to be very conventional, with use of the chancel, the organ, a voice choir, traditional music, a regular sermon, and familiar order of worship. But last spring, those who were attending it began asking for change. This fall there will be experimentation with new forms and approaches.

In the contemporary service, Dan foresees the use of still more visual techniques, including films, and this may require darkening the sanctuary. "The only thing we have decided for sure," says Dan, "is that we haven't arrived. The important thing is that we continue the ongoing process of relating and creating meaningful worship experiences."

With this approach, the contemporary service is still wide open. One Sunday the sermon was a play followed by discussion; another entire service was titled "Joy" and featured giant paper flowers suspended from the ceiling, red balloons, and a Mardi Gras atmosphere. Another Sunday was spent almost entirely hearing and discussing the recorded music of the Beatles, while during two others in succession the congregation discussed existing Christian creeds, then wrote their own contemporary faith statements. And last summer the congregation went on an excursion to the beach during one service to see, hear, smell, and feel what it was like to be there.

Dan's interest in existential psychology—through which people hopefully become more aware of themselves and the sensitivities of others—shows in many aspects of

the church's activities other than worship. A spring family retreat featured games and role-playing situations, and recently the official board voted that every fourth meeting of any group in the church should be an encounter session, a time of group sharing and healing—with "old business, new business" matters prohibited.

California, of course, is a center of experimentation with gestalt psychology and sensitivity training. But Dan has added a few innovations of his own in applying those methods to worship. As a result, he is in constant demand to lead demonstration worship services.

At the same time, Dan recognizes the danger of going too far overboard. "We always have felt," he says, "that there is a need to provide worshipers with a variety of experiences. That's why we have retained one Sunday service in largely traditional form, at least so far.

"We also have to be careful that we don't do a contemporary service just for show. Having one each Sunday makes it a continuing—and meaningful—congregational experience."

Not all members, of course, agree that the contemporary service has been meaningful to them. Some are not enthusiastic about certain portions of the service—such as singing the Lord's Prayer to a calypso tune. The eleven o'clock worship has been derisively labeled by some in the community as "that banjo service."

But Dan and most members are not disheartened by such comments. New patterns of worship have helped weld a stronger congregation, have attracted more students to the church, and have drawn many nonmembers into active participation in church life. Worship also has rejuvenated the interest of longer-term members, many of whom are older persons.

As Dan puts it, "Worship is the one place where we have come closest to achieving what we're after as a church—the establishment of a healing, supportive Christian community."

Perhaps, in this time of uncertainty and disharmony in many churches, it is an approach worthy of consideration. □



By J. A. DAVIDSON, Pastor  
Sydenham Street United Church  
Kingston, Ontario

# The Cost of Christian Marriage

A Christian marriage is an ideal to be worked toward rather than a guarantee of success. The disciplines of this lifelong commitment of two individuals to each other is focused in three fundamentals offered by this Canadian pastor.

WHEN JESUS said, "The two shall become one" (Mark 10:8), he was not assuring his hearers that oneness in marriage comes automatically. Rather, he was proclaiming an ideal, setting a standard, and making a demand.

Another of his sayings, which we should place alongside the other, gives the right perspective on Christian marriage: "For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?" (Luke 14:28.)

Jesus spoke these words to show that those who would walk in his way have a price to pay. But it is quite proper to use this little parable in a more limited way and apply it specifically to marriage, which, for the Christian, must have a discipleship aspect. Christian marriage has a cost which cannot be evaded: the price to be paid if, in fact, "the two shall become one."

I ask you to consider three fundamentals of Christian marriage when the cost of marriage is being counted.

## *Until Death*

First, *Christian marriage entails unconditional commitment.*

There is nothing ambiguous about the words "till death us do part" in the traditional marriage vows. When a man and a woman make that vow together, they are unconditionally committing themselves to a shared life for a lifetime. They are declaring that "two shall become one" in their marriage and that the two shall continue to be one. Christian marriage is not a contract with an escape clause; it is a commitment without conditions.

Some marriages established on Christian commitment do, of course, break down. But this is always a tragic contradiction of the Christian ideal and standard.

Divorce is sometimes justified between a man and a woman who have entered marriage with a Christian commitment. As the Quaker philosopher, Dr. D. Elton Trueblood, has said, "There are situations in which it is right to advise divorce, not because divorce is good but because the alternative

is so bad." That is not necessarily a repudiation of the Christian ideal of marriage. It is a realistic recognition that there will be some failures in maintaining that ideal.

In recent years a dangerous sentiment has become rather widespread in our society. It is the sentiment that rejects the principle of unconditional marriage and which sees marriage failure not as tragic but merely as awkward and inconvenient. It would dismiss the Christian ideal as old-fashioned piety, hamstringing bright, modern, emancipated people.

Margaret Mead, the eminent anthropologist, wrote this a few years ago: "The most serious aspect of the divorce rate is not so much the number of divorces as the expectation of divorce." And she added that she was shocked to learn that many people enter marriage "with the idea that it is terminable."

I remember one young couple who came to see me about officiating at their wedding. In the course of the interview the young man said, "We thought we'd get married—and see how it works out." I asked, "And what if it doesn't work out?" They merely shrugged their shoulders and gave me those gently superior smiles which well-mannered sophisticates like to use on us fuddy-duddies. Some people today seem to think that the marriage vows should be amended to read, "till death us do part or until circumstances do alter."

The explicit intention with which a young couple enters marriage is the key to the whole tone and quality of their life together. It determines how they handle the challenges and trials and uncertainties of married life. A marriage built on the assumption that it is a contract with an escape clause is one thing. Quite different is one founded on the conviction that it is a life together *for a lifetime*.

## *Love That Goes Deep*

Second, *Christian marriage is founded in realistic love.*

Today there is menacing air of unrealism in much popular thinking about love and its place in marriage. Two influential psychiatrists, Dr. O. Spurgeon English and Dr.



Gerald H. J. Pearson, in their widely used book *Emotional Problems of Living* (Norton, \$7.50), make this statement in a discussion of the emotional bases of marriage: "Probably no life event of equal importance is viewed with as little realism as marriage."

Young people today often have very curious notions of "real love." These notions owe much to movies and popular songs and sentimental literature. They tend to lead to the dangerous illusion that two imperfect persons can somehow make a perfect marriage—provided certain emotional conditions prevail.

Much of popular culture encourages young people in the quaint belief that when a young man and a young woman experience that shattering complexity of emotions and sentiments commonly designated as "being in love," it is then only necessary for them to have the knot tied to ensure that forever afterward everything will be simply wonderful. But marriage without stresses and strains and problems is a figment of an excessively romantic imagination. As someone has put it, "Romantic love is good for getting people married, but not for keeping them married." Romantic love provides the initial impetus for happy marriage, but after that impetus spends itself, something more is required.

Love does change in marriage. And as it does, one of two things happens. In some marriages, the love on which they are founded becomes rather flabby, and there is little else to keep the relationship strong. The other thing that can happen is that love, although losing some of its intensity and excitement, becomes deeper and stronger. But this happens only when it is an outgoing love and not a selfish, ingrown love.

Much of what we call love is in reality a selfish, sentimental counterfeit. The difference between genuine love, the kind that grows with the passing years, and its sentimental counterfeit, is pointed up in the words of Paul Ramsey, an influential writer in the field of Christian ethics: "I love you" may simply mean, in all sorts of subtle ways, "I love *me*, and I *want* you."

Much of what passes for love is really self-love. It is basically selfish, and seeks self-satisfaction at the expense of the other person.

Authentic love is basically unselfish, self-abasing rather than self-esteeming. You must not judge the genuineness of love simply by its apparent voltage. Much more significant is the direction in which the current flows.

Young men and young women need to have their wits about them when they find themselves with the depths of love as well as with its surface features. Bishop James A. Pike underscored this principle in this way: "The difficulty with many marriages is not that people do not get what they want in a mate, but that they *do* get what they want—having wanted the wrong things." Stephen Leacock gave much the same warning when he said, "Many a man in love with a dimple makes the mistake of marrying the whole girl."

But we must be very careful here. In trying to avoid the superficialities and extravagances of romantic love, it is possible to become so sensible and so calculating that love tends to become a rather chilly expediency, and genuine love is smothered in unimaginative common sense. The way of wisdom is not in the downgrading of romantic love but in recognizing its depths and its inevitable changes.

In the play *The Hamlet of Stepeney Green* by Bernard Kops, one of England's new dramatists, Sam Levy, a wise middle-aged Jew, says this to his son, David: "Marry a girl who shares your interests so that, when the love of passion cools down, the love of admiration and real friendship flares up and compensates . . ." That points to the real role of love in marriage.

### *Taking Religion Seriously*

Third, *Christian marriage requires spiritual discipline.*

Christian marriage is sustained by the practices of the Christian faith. And this involves much more than merely starting off with a church wedding and all the trimmings. It involves active participation in faith, taking religion seriously in the whole of life.

Recent sociological studies have demonstrated a significant positive relationship between church participation and marriage stability. One investigation showed that the divorce rate among couples active in church was about one tenth that for society as a whole.

We must not, of course, claim too much here. It is rather difficult to disentangle cause and effect in such matters. It is apparent that the types of persons who have active church affiliations are also the types that tend to make stable marriages. It must be recognized, too, that there are many very happily married people who have nothing to do with a church. The fact remains—explain it how you will—that there is a high positive relationship between church participation and stable marriage.

There are resources in the practice of religion which make for stability and happiness in marriage. But faith cannot be used as a mere gimmick in marriage. Faith is not a magic cure-all for distress when the going in marriage becomes a bit rough. Religion cannot be used casually as first aid for the minor injuries and abrasions of marriage. Faith is not likely to be very helpful if it is neglected until a marriage is falling apart—although I do know of a number of tottering marriages that were helped by recourse to the neglected devotions and disciplines of religion.

The kind of faith that makes for stability and happiness in marriage is the kind that is woven into life's whole fabric. There are resources in religion which help develop and nurture qualities of character and personality that make for successful marriage. But religion, if it is to nurture marriage, must be a matter of continuing concern, not merely a casual, once-in-a-while gesture.

A Christian marriage is in the lifelong commitment of a man and a woman to each other. It is a commitment established in authentic love and kept lively by that love. It is a commitment nourished by the devotions and disciplines of Christian faith. This commitment is the cost of Christian marriage. It is worth it! □



# UNUSUAL Methodists

ROBERT S. HOLCOMB

*Methodist money man*

ROBERT S. HOLCOMB has been active and successful in many West Coast ventures, from real estate to gold and copper mining. His favorite work, though, is in an entirely different field. A year after his 1962 retirement, he became director of the Korea Methodist Committee for Overseas Relief.

"I'm here to make sure that Methodist funds go where they're intended—to the really needy, not the merely greedy," Bob explains. He spends much of his time investigating possible recipients and co-ordinating projects. He has never come across corruption in the United Methodist Committee for Overseas Relief (UMCOR) or in any other church agency. But many generous Americans have been taken in by stories of personal woe or grandiose schemes of relief for others, he warns, advising people to avoid any

pleas for help which ask for money to be sent "right to me."

Bob lives in the same manner as the people with whom he works, although he could have had a plush apartment. "This saves money vitally needed for Methodist projects," he explains. (Only 5 percent of Korea UMCOR funds go toward administrative expenses.) "Our mode of living helps to bring the Korean people closer to us. How can a poor convert who lives in a hut with a dirt floor feel comfortable talking about God to someone who surrounds himself with thick carpeting and luxuries?"

Every other month Bob and his staff leave their Seoul headquarters and travel throughout the country. His errands are many and varied, causing him to stop frequently at small villages—to deliver packages to an elderly woman, to help a group of farmers purchase a new ox so that they can finish the village plowing, to visit one of the five Methodist orphanages in South Korea, or, as pictured, to examine a pig.

Korea UMCOR's program is not charity work but rather a program to equip people with the tools and education they need to become self-supporting. Bob explains the philosophy this way: "When you meet a hungry man, you don't hand him a fish. You hand him a fishing pole and teach him how to provide his own sustenance.

"If I had to choose between these 5 years of adventurous, expectant living in Korea and the 35 years of what I then thought was exciting business growth, I would take the 5 years like a shot," Bob says. "Christ's parable about the worker who came late to the vineyard has taken on a wealth of new meaning for me." □

J. WALKER COPLEY

*Pharmacists' farmer*

AS FIELD PRODUCTION manager for S. B. Penick & Company (one of the world's largest suppliers of botanical drugs), J. Walker Copley is responsible for finding, growing, and harvesting drug-yielding plants—wherever they happen to be.

In Pennsylvania, he supervises the growing of purple foxglove, the leaves of which yield digitalis [see picture]. This drug is used to treat certain heart conditions. At least three times a year Mr. Copley travels to Ecuador to check on 5,000 acres of pyrethrum, a member of the chrysanthemum family resembling the familiar oxeye daisy. The plant's dried and powdered flowers are used to produce household insecticides.





In the rain-soaked jungles of eastern Nicaragua, Mr. Copley runs an ipecac plantation. It takes four years to grow this shrubby little plant, but when the crop is ready for market, its powdered roots are worth some \$10 a pound. Thousands of papaya trees are grown in Mexico, not for the fruit but for the milky latex of its outer rind, which becomes a meat tenderizer.

Mr. Copley acquired much of his knowledge about drugs in the field. "My initial responsibility with the company in 1942 was to supervise the cultivation of some 700 acres of belladonna for the government," he explains. "I had no instructions, no experience, no written material, not a picture—no one even knew what the plant looked like." Other projects were as challenging: procuring palmetto berries from the sand dunes of Florida for a cough-medicine manufacturer, and a water-soluble gum from India to hold false teeth in place.

Mr. Copley's numerous reasons for being interested in the field of medicine include two registered-nurse daughters, and two doctor sons-in-law. He is waiting to see if some of his 16 grandchildren also will enter the medical profession. In the meantime, he and his wife, Hazel, are active members of South Hill Methodist Church, South Hill, Va. □

## BILL JAMISON

### *Talented Texas sculptor*

WHEN BILL JAMISON was graduated from Texas Christian University in 1952, his degree was in journalism. For five years he worked in public relations, advertising, and related fields. Then he launched out on a new career—sculpture—for which he has had a life-long interest but no formal training.

His first project was a series of 20 pieces made from white marble; he also works in bronze, wood, and steel. Some of his work is of a religious nature, such as *The Moment of Decision*, a welded bronze work now at First United Methodist Church, Dallas. The piece depicts Christ (represented by a cross) being confronted by soldiers in the Garden of Gethsemane. Bill's nonreligious art also is much sought after, as indicated by commissions for a Dallas high-rise complex, Metro-Goldwyn-Mayer in Los Angeles, and the U.S. Air Force Academy at Colorado Springs.

Although his own work is modernistic in style, Bill is not interested in pop art. "It has publicity value," he says, "but I don't think that a bearded guy nailing beer cans to a tree should be called an artist."

Bill was a prime mover in establishing a religion-art center being built in Dallas by North Texas Conference United Methodists. When the unique \$60,000 center is completed, Bill will move his studio to the center, as will a number of local artists. Currently he works in an old garage converted into a studio (at right). He is using sand and other ingredients to layer a mold, into which he will pour molten metal. The face mask protects him from sand particles. □





# New Kinds of Churches

What does a church look like? New buildings of unconventional design house many conventional congregations. More startling are the structures used by some groups of Christians who are less concerned with building churches than with being the church—at society's pressure points.

IN SAVANNAH...

## A Storefront

TO MANY CHILDREN born in poverty—often failing in school, in conflict with police and other authority figures, lacking strong encouragement at home—a self-image of defeat can come early, perhaps by junior-high age. Pastor Sammy Clark has known many such youngsters. He spends much of his time trying to forestall that self-image from becoming permanent. Often he succeeds.

Mr. Clark and his wife came to the pastorate of

Inner City United Methodist Church in Savannah, Ga., six years ago. For the first six months the boyish-looking pastor roamed the neighborhood around the storefront church, playing basketball with teen-agers and visiting with residents on their front porches, along the streets, and among the apartment buildings of a large urban-renewal project for low-income families. Any church, Sammy believes, must shape its program to the needs of its community. Inner City Church, he determined, could serve its community best by developing its own leadership and using whatever facilities were available.

From its original location on East Oglethorpe Avenue, the church now has expanded to a second storefront building (the first now is the parsonage). Space in a third old structure, a warehouse, is rented for dances and other youth activities. In addition, the church has developed an outreach to Riverside Gardens, an isolated poverty area about three miles away. Two more full-time staff members have been added, and four of Sammy's high-school protégés are paid to work in projects for children and older people. Many volunteers also help.

Inner City Church does some of its best "preaching" on weekdays through the demonstration of Christian concern by its 90-plus members and staff. Some 3,000 persons are involved in its teen clubs, adult-education classes, tutoring and recreation programs for preschool children through high schoolers, and such spin-offs as golden-age clubs for the elderly and a halfway house for alcoholics. In Sunday worship and Christian education, too, a down-to-earth style and language say clearly that this is a church for the people. Opportunities are wide open. Fewer than 10 percent of the area's residents have any active religious connections.

Methodist sponsorship was essential in Inner City Church's founding, but its present support is broadly ecumenical—Episcopal, Catholic, Jewish. And although it is a United Methodist congregation, it operates in a freewheeling fashion with monthly policy meetings open to anyone interested in a current project. The aim, Sammy Clark explains, is "to free latent community leadership." □

*The Inner City Church program emphasizes activities and clubs for teen-agers. A strong attraction for junior-high boys is this improvised gymnasium.*





*It doesn't look much like a church in any traditional sense, but this old storefront building on the edge of downtown Savannah, Ga., is headquarters of a lively ministry to residents of the surrounding slums and low-rent public-housing developments. Pastor Sammy Clark, standing with boys at the door, guides the program with his wife and two other young women.*



*Rented space in a warehouse near the church is used day and night for a variety of events. Here teen-agers gather for a Friday-night dance with music provided by a rock 'n' roll band which also has played for Sunday worship services.*



IN MILWAUKEE...

## An Apartne

JUNEAU VILLAGE is a development of luxury high-rise apartment buildings near Lake Michigan on Milwaukee's east side. It will have 1,800 units with about 2,300 upper-middle-class residents when completed in three or four years. The Lutheran Church in America decided not to wait. Among early tenants in August, 1966, were a Lutheran pastor and his wife, Dr. and Mrs. Eric J. Gustavson, sent by the LCA Board of American Missions to begin an experimental apartment ministry.

Before moving in, Dr. Gustavson had arranged with the development's management for a five-year lease (at \$11,000 a year) on 2,650 square feet of space in the Juneau Village Shopping Center adjacent to the apartments. The space, it turned out, is between a bank and a cocktail lounge.

Honoring the more-or-less unspoken rule that apartment dwellers value their privacy above all else, Dr. Gustavson made no attempt at door-to-door calling. Instead, he and his wife began attending all village functions, frequented the swimming pool, and otherwise made their presence conspicuous. (Dr. Gustavson regularly wore his clericals to assure recognition.)



*Management was startled when Lutherans asked about renting space for a church in the shopping center built to serve Milwaukee's new Juneau Village luxury apartments. After two years the church has proved a stabilizer and a rare source for a sense of community among privacy-seeking apartment dwellers.*





# ent Church

The natural curiosity of their new neighbors gave Dr. Gustavson many opportunities to explain why he was there and to offer his services as a pastor. In October, when the church's shopping-center space was ready for occupancy, he announced the first worship service in a letter to all tenants, pointing out that while the church was Lutheran-sponsored, its purpose was to serve everyone. A year later, when a 56-member congregation was organized, only about 1 in 4 had strong Lutheran backgrounds.

Like Juneau Village, constituents are largely retired couples, older single people, and young professionals, both married and single. There are almost no children. Most members are village residents, but others from the surrounding neighborhood are equally welcome.

The church's space, Dr. Gustavson observes, is quite flexible, equally usable for worship (two Sunday services—Holy Communion at 9 a.m., preaching at 11) or for discussion groups, dinners (catered), and a variety of special events such as art exhibits, recitals, films, lectures, and plays. Saturday nights it becomes The Ark, a coffeehouse for Milwaukee college students. □



*Pastor Gustavson's study (left), highly visible through the church's large front windows, faces one of the huge Juneau Village high-rise apartments. Thick draperies can be drawn for privacy in counseling sessions. As one of the many innovative programs in its midweek evening series, the church invited a group of students at Roman Catholic Mercy High School (above) who interpreted Scripture through music and dance.*





IN ATLANTA...

## A Coffeehouse

CHURCH-RUN coffeehouses, once a novelty, have become almost commonplace. But a coffeehouse which itself, in effect, has become a church is something else. That is the history of The 12th Gate, a coffeehouse which grew out of Grace United Methodist Church in Atlanta, Ga., and now is a self-sustaining ministry to students, dropouts, artists, and hippies around Atlanta's Georgia Tech campus.

Bruce Donnelly, the 27-year-old pastor who directs The 12th Gate program, sees the coffeehouse as providing an atmosphere of acceptance for dozens of young people who have been "turned off" by the institutions (including churches) of "straight" society.

Mainstays at The 12th Gate are about 40 young people who first became involved in the weekends-only coffeehouse at Grace Church. Since The 12th Gate opened in its own rented building and began operating

seven days a week in July, 1967, these individuals have served both as the executive committee which plans the program and as the staff which keeps the coffeehouse running. As waitresses and kitchen crew they serve up an assortment of exotic coffee and tea drinks (top price 60¢), sandwiches, cheeses, and desserts. Others clerk in the psychedelic Head Shop and Book Thing.

At a minimum, The 12th Gate must take in \$400 a week to keep operating. Besides the income from sales, an admission fee of 50¢ or \$1 is charged on nights when paid performers entertain.

Freedom of expression is a key to The 12th Gate's success. A festival of films made by young Atlantans attracted good crowds last spring. A "free university" with wildly varying courses (leathercraft and the parables of Jesus were simultaneous offerings), art exhibits, music, and drama have been among other attractions. □





*"A place for things to happen" is one way Bruce Donnelly describes the aim of The 12th Gate, and most of what happens is the doing of young Atlantans, from 18 to 25, who prize the chance to express themselves. Six nights a week the one-time residence is a coffeehouse offering nonalcoholic drinks, art, entertainment, and "free university" courses. The Head Shop and Book Thing (above) sells books, posters, records, and psychedelic items.*

*Sunday services at The 12th Gate are planned by the young people themselves and include contemporary liturgies and dialogue sermons freely involving all worshipers. The coffeehouse name is taken from the Book of Revelation's description of the New Jerusalem, the city of God.*







*Painted graffiti-like on Emmaus House living room walls are Luke's words from which the community takes its name.*

IN NEW YORK CITY...

## A House Church

RESIDENTS OF Emmaus House have gotten used to being asked, "What are you doing here, anyhow?" It's a fair question. No other manifestation of "church renewal" has taken quite this form.

In the house-church tradition of early Christianity, Emmaus House is the focal point of a 25-member community which includes both the house residents and others scattered over the metropolitan area. It grew out of the association of two young men studying in Rome for the Melkite (Eastern Catholic) priesthood during the early 1960s.

By September, 1966, Father David Kirk and Father Lyle Young had received permission from church super-

riors to establish an experimental Christian community. With a few friends they bought the old brownstone house in an Italian-Puerto Rican neighborhood of East Harlem. Other present residents are Father Richard Mann, of the Blessed Sacrament Fathers; Mrs. Rose Gardella, administrative secretary of Pax Romano, an international Catholic student organization; and Mrs. Gardella's son, Matthew. The adult residents, plus several East Harlem neighbors, constitute the Emmaus staff.

Father Kirk is designated the house co-ordinator, but decisions are made by informal consensus. All take part in the cooking, cleaning, and other chores. There



is no institutional support, and the unpaid staff members work at secular jobs, contributing their earnings to the house. Contributions come also from nonstaff members and other supporters.

Emmaus House frequently has guests—such lonely people as a neighborhood teen-ager thrown out by his parents, a drug addict, a conscientious objector, as well as many priests, nuns, and laymen seeking to learn what the community is all about. Though all present residents are Catholic, the community itself is not, and its aims are strongly ecumenical. One reason for the choice of its location was its proximity to the East Harlem Protestant Parish, whose staff regularly shares with Emmaus members in Bible study, worship, and community-action projects.

Among its services to the community are a tutorial-remedial reading program, a school-in-home project for whole families, and counseling services for people with personal problems. Each staffer also plays community roles of his own choosing—in the peace movement, religious education, community organization, and the like. "This is not an organization with a program," Father Kirk explains. "It's a group of people with a common vision and individual goals. The program depends on the people and the community's need." □



*In a service of "the breaking of bread," Emmaus members use a single loaf of bread and a common cup of wine as symbols of oneness to begin a regular Sunday-noon meal around the dining tables.*

*From outside, Emmaus House looks like just another of the narrow old brownstones which line New York's East 116th Street. Inside, it houses the nucleus of an experimental community of Christians who seek, as they explain it, "not to shake up the church but first of all to live, to be, to serve."*





IN ALEXANDRIA, VIRGINIA...

# A Marketplace Ministry



*Two house trailers served as temporary headquarters for Market Place Ministries while work was being completed on its permanent location inside the Landmark Shopping Center.*



THE SUBURBANIZATION of middle-class America continues. Tracts of single-family homes, high rises, and garden apartments seem to proliferate at random. Scattered among them—the one common facility which gives unity to many otherwise amorphous “communities”—are the shopping centers.

In Alexandria, Va., outside Washington, D.C., United Presbyterian leaders have opened a new kind of ministry in one of these bright new centers. It will lead, hopefully, to similar Christian presence in as many as 10 other centers around the capital city. The Presbyterians’ intent: to spin off control of their venture to an ecumenical board of managers.

*About 150 volunteers from neighboring churches man the telephones, providing new residents with facts about the area as a part of the ministry’s first major program: Community Information Service.*



Market Place Ministries, as it is called, contemplates no congregation to occupy its 20,000 square feet of leased space in the Landmark Center or to compete with neighboring churches. Rather, it relies on these "cluster congregations" to provide volunteer manpower for some of the varied services it offers the public. In turn, the ministry will channel to the churches prospective members who are reached through its program.

In operation since June, 1967, the ministry used temporary quarters to begin its first major project, a Community Information Service based on "a theology of welcoming the stranger." Work was to be completed September 1 on preparing space on four levels of the shopping center for the ministry's full program, to include a "theater in the square," a child-care center to serve children of shoppers (hourly) and working mothers (daily), a counseling service, arts and crafts displays, a library of consumer information. The facilities, say the planners, will be in use no less than 85 to 90 hours a week.

Market Place Ministries is expected to be fully self-supporting, with projected annual income of \$410,000 to cover \$307,000 in yearly operating costs, \$60,000 to retire development loans, and \$43,000 for mission giving, contingencies, and new development. United Methodism participates through loans of \$50,000 made by the former Evangelical United Brethren Board of Missions and \$15,000 by the Northern Virginia Methodist Board of Missions.

—PAIGE CARLIN



*Market Place planners have ambitious goals for the space they have leased in Landmark Center. Included in the half-million dollar project are a theater, child-care center, counseling service, and art-display area. Prime mover of the program is the Rev. Roger W. Verley (below, right), executive with a major Chicago real-estate firm before he entered the Presbyterian ministry. With him is the Rev. Ed Galyon, United Methodist intern.*





# The Future of an October Bride

By WILLIAM S. TAEGEL, Pastor  
Covenant United Methodist Church  
Houston, Texas



"Let us rejoice and exult and give him the glory,  
for the marriage of the Lamb has come,  
and his Bride has made herself ready;  
it was granted her to be clothed with fine  
linen, bright and pure . . ."

—Revelation 19:7, 8

IN THE NEW TESTAMENT, one of the analogies used to describe the church is "the bride of Christ." A question being raised today is: What is the future of this bride?

Various innovators have addressed this question both theologically and practically. The Dutch theologian J. C. Hoekendijk talks of "turning the church inside out," and in doing so he depicts three more or less separate attempts to deal with the future of the church. As a badge to identify these approaches to church renewal, he uses three Greek words: *kerygma*, meaning "proclamation," *koinonia*, meaning "fellowship," and *diakonia*, meaning "service." An understanding of each of these words gives a partial answer to the question posed.

## *New Testament Preaching*

Some advocates of *kerygma*, or proclamation, maintain that the key to church renewal is a recovery of New Testament preaching. They correctly point to our stumbling world, groping for a message of hope like a small boy fumbling for the light switch in a dark, deserted house. In a discussion with me on this subject, the hostess of a radio program said, "The world is watching America, but America is watching TV." People of the world look to us for a creative message, and we watch television because we have none.

A minister friend of mine, whom I shall call Bob, went to a bar to observe the unorthodox ministry of another clergyman we both knew. Bob stood near the door, somewhat ill at ease. A regular patron saw that he was uncomfortable and extended a hand in an attempt to make him feel at home. ("I'd like to have that man as an usher," Bob commented later.) Soon the man and his brother had opened their lives to Bob as they talked over beers and Coke.

How could Bob best help these men? Advocates of New Testament preaching might tell him to communicate the essentials of proclamation. Such communication, according to British New Testament scholar C. H. Dodd, goes something like this:

1. "The age of fulfillment has dawned."
2. "This has taken place through the ministry, death, and resurrection of Jesus."
3. "By virtue of the resurrection, Jesus has been exalted at the right hand of God as the head of the New Israel."
4. "The Holy Spirit in the church is the sign of Christ's present power and glory."
5. "The Messianic Age will shortly reach its consummation in the return of Christ."
6. "Therefore, turn from your sins and receive salvation."



Even if my friend Bob were to translate these elements into more contemporary thought forms and more popular language, the men at the bar probably would make a quick exit because of theological indigestion. Such preaching has been typical of the Protestant church for more than 400 years. If the church takes only the direction of *kerygma* (proclamation), we shall continue to be what we are now: a nagging old maid rather than the bride of Christ.

### Shared Fellowship

Another effort to cope with the future of the church makes *koinonia*, or shared fellowship, its badge. It urges the use of small groups. Proponents of this emphasis point to the impersonal nature of our modern culture and of the monolithic institutional church. They expose the difference between impersonal togetherness and Christian community. They say, for example, that there are 200,000 apartment units in the city of Houston, Texas, where there is impersonal togetherness but no community.

I know what they mean. Each time my family and I go to the beach, it is like being in a drama with a recurrent theme. With immense anticipation we stake out our blanket and umbrella. At first the sound of waves and the cool Galveston breeze are almost healing. Then someone spills a Coke on the blanket. The crowd grows. I step on a chicken bone or sit on a wrinkled tin can. There we are: blanket-to-blanket, jaw-to-jaw, victims of intensive togetherness but no community.

In the church, some have called for small groups of persons welded together into communities of faith through honest communication with one another and with Christ. Apologists of this shared fellowship in Christ see the necessity of organization and committee meetings, but they know that the life of the church is not only in activist meetings. Their strategy is to attack mechanistic impersonalism with these face-to-face groups.

Certainly, I concede the importance of these small groups. My own life has been changed radically through the stark honesty of the awakening laity in such groups. What we end up with all too often, however, is a bride who only theoretically understands her role. She goes to a study group on how to have a healthy marriage and can quote long passages from prominent marital scholars, but she never really becomes a wife. Or we have something like the football team that remains in the huddle and never comes up to the line of scrimmage. The bride of Christ must be more than just a small group.

### The Servant Image

Moving to the forefront now are leaders who employ the "servant image" of the church. They stress *diakonia*, which literally means "to serve through." They involve the church in social action in the world. They pick up the church building and shake it until people fall out and get into the world to do something in the name of Jesus Christ. "The statement that

Christians are to be the light of the world refers not to sanctuary light but to street lamps," says D. T. Niles, distinguished preacher and author of *Ceylon*.

Activists would take over worldly power structure in the interest of redemption. They insist not only that the church should speak to the world, but also that the church should penetrate power structures. In his book *Seek a City Saint*, David Head voices their prayer in words by Richard G. Jones:

*God of concrete, God of steel  
God of piston and of wheel  
God of pylon, God of steam  
God of girder and of beam  
God of atom, God of mine  
All the world of power is thine!*

Do you remember Mio's bitter words in Maxwell Anderson's *Winterset* when someone mentions the concern of God for people in distress? "So Jesus cares for his sheep, does he? Well, I've seen some lambs that Jesus missed."

In reply, a believer in the servant image would shout: "You get out in the world and love the forgotten lambs."

Service and action are important. This area has been the one where the church has failed most noticeably. But who wants a bride who defines her role *totally* in terms of community action to the extent that she is never at home? This mode of thought reminds me of the football team which during the last few minutes of the game attempts plays without a huddle. Chaos often results after a few short gains.

### Three Images Belong Together

If the bride of Christ, the church, is to have any real future, these three streams must converge into one channel. The elements of proclamation, fellowship, and service belong together.

Pastors have been threatened by the open honesty of small groups and the stark reality of social action. Small groups have insulated themselves from the picket line. Social action, too often, has had no firm base in Christian commitment.

Our real hope lies in the *whole* people of God, ministers and laity working in harness, with all three of these elements of church renewal becoming one. We cannot separate execution of a play from the huddle and the calling of the play.

Operators of the King Ranch, near the Texas Gulf Coast, years ago found that all known breeds of cattle had deficiencies of one kind or another in that environment. Through years of experimentation they produced a new breed, the Santa Gertrudis. The best qualities of different blood lines meet in these animals to produce a new breed that is suited for the environment of this ranch—in this particular world of cattle.

The time in which we live demands a new breed of Christians for a new world with the blood lines of *kerygma*, *koinonia*, and *diakonia*. In the merging of these lines lies the future of the bride of Christ, the church. □



# A LIFE ENTRUSTED TO GOD



*Dr. King and his former teacher, Dean DeWolf, were together frequently during the last 13 years.*

Revered by some, hated by others, Martin Luther King, Jr., stirred the best and worst in men. But above all, says a United Methodist seminary dean, he should be remembered as a Christian who lived his faith.

By L. HAROLD DEWOLF  
Dean, Wesley Seminary  
Washington, D.C.



THE CHURCHES of the world will never be quite the same as before Martin Luther King, Jr., lived and died.

Many Americans, who knew of him only through casual attention to newspapers and other media, thought of him primarily as a political and social reformer. But though much of his work was done outside formal church structures, Martin King lived as a son of the church from his birth in 1929 until his assassination in 1968.

The highest privilege of my life has been a personal friendship with this Christian man. It began during his years at Boston University, when I served as his major adviser in doctoral studies, and it grew more intimate from then until his death. It was my privilege to march with him in Mississippi, to agonize and pray with him in the midst of violence in St. Augustine, to go through great volumes of his private papers and organize them, and to spend many days and nights in his home. I believe I knew his innermost thoughts as deeply as I know those of any man.

Others have written about Martin King as political and social reformer. I am eager to tell people about the meaning of his life as a churchman and theologian.

Outside the United States, his influence among Christians was second to that of no other American. Young people in southern Africa talk with eager excitement about his style of Christian life. They are interested in what changes his life could make in their churches, and how his philosophy of nonviolent resistance could apply to their own struggles for freedom.

In Japan, where he is one of the most popular authors among people of all faiths, churchmen wonder how they can develop this kind of Christian appeal to their non-Christian countrymen. Bishop Sante U. Barbieri, a distinguished South American United Methodist leader, wrote and publicly read a moving poem about him. Admiring Roman Catholic and Eastern Orthodox priests in Europe and Asia continue to study his life and pay tribute to his memory.

Martin Luther King's influence is strong and enduring in at least five aspects of church life.

*First, he demonstrated and thereby renewed the New Testament meaning of faith: an absolute entrusting of life and work to God that conquers fear, meets hate with love, and prefers death to complicity with wrongdoing.*

Such faith was for him not just something to read from the Gospel, no mere sentiment to be proclaimed in public oratory, but a way of life. During his last 13 years on earth, he and his family lived under constant threat of death. They had no security except faith, no weapons with which to fight, no hiding place, no guard to protect their home from people who hated them and threatened to kill them.

Near the time when his parsonage in Montgomery was bombed and the front porch was torn off, Martin wished that he could remove his wife and child from such constant peril. But there seemed to be no honorable way. He could not leave his task of leadership without disloyalty to God and his people.

One dark night, unable to sleep after many threatening telephone calls, he went down to the kitchen for a cup of coffee. His faithful Coretta followed him.

All their fears and loyalties came to a crisis point. This struggle might continue for many years. They could not go on like this; yet there was no other way to go. They bowed in prayer over the kitchen table. Then all became clear. This crusade was for justice; its method was nonviolent; its goal was brotherhood; its spirit was love.

Telling of it later, Coretta said that there, that night, they placed their movement, themselves, and their growing family in the hands of God. Never after that, she and Martin said, did they feel again that chilling fear which paralyzes the will and stands between a person and his duty.

One morning, years later, I was with them. After breakfast and family prayers at the table, Martin was about to leave for a particularly dangerous mission. Although his staff had urged him not to go, it was

clear to him that he must. There was to be a critical confrontation between violent white racists and desperate, armed Negroes in Mississippi. He had to go there to redirect black anger, help disarm his people, and lead them again in their struggle for justice.

Before leaving he quietly gave Coretta instructions about some things she must do, as he said, "if I do not come back." There was no display of emotion by either of them. This was simply their way of life. That morning I was reminded of the apostle Paul's words, "I die every day!" and of Christ's admonition, "If any man would come after me, let him deny himself and take up his cross and follow me."

In a time when faith, to many people, means affirmation of a creed or passive trust that God will give us health and plenty for our enjoyment, Martin has taught us a more radical and original meaning of faith. Young people, especially, are finding in this radical faith a new door to personal freedom.

*A second influence flowing from Martin's life concerns the nature of the church.* Much of the church has turned in upon itself. Its ministry, its meetings, its budgets, and its efforts are too largely directed to serving its own members with comfort, "inspiration," happy fellowship, and institutional pride.

No one in our time has done so much to turn the attention and the hands of the church out toward the world's need as Martin Luther King, Jr. Thousands who went to Selma in response to his call returned home to begin enduring projects of service to people in nearby pockets of poverty, to create racially inclusive churches, to crusade for good housing, good schools, and expanded employment opportunities for all. The work has scarcely begun, but it has taken a new surge forward.

Not for a minute would I join those who call for the church to give up its worship, its Christian education, or its ministries of comfort and mutual assistance. These are all necessary to sustain the base from which the church goes out to serve the world. The point is that



it is the business of the church to serve the world in its hunger, loneliness, fear, and homelessness. Its mission is to overcome hate with forgiving love, to champion the poor, to relieve the oppressed, to reconcile divided, warring people.

Decades ago many churches learned to reach out into foreign lands with courageous and freely given service. Now, thanks especially to the life and death of one young and dedicated prophet, we are learning to gather for worship, instruction, and planning and then to scatter into the world for generous and heroic service in Christ's name.

*A third significance of this remarkable churchman's life is his contribution to Christian unity.* In the movements which he led, thousands of people experienced for the first time the joys of worship and fellowship across racial lines. At the funeral of this Baptist preacher were Methodist and Episcopal bishops, a Catholic archbishop, and the Greek Orthodox primate of North and South America.

During Martin's lifetime many hundreds of nuns marched with him, along with clergymen and laymen representing all the major Christian denominations in the United States. Linking arms in the common cause of interracial brotherhood, many learned for the first

time to feel a sense of Christian kinship across deep traditional chasms of suspicion.

*Fourth, he opened ways for deeper understanding and co-operation between Christians and religious people of non-Christian faiths.* At the memorial service on the campus of Morehouse College, Rabbi Abraham Heschel read the lesson from the Old Testament. A Jewish senator, Jacob K. Javits, placed portions of the funeral service in the *Congressional Record*.

Martin had the most cordial relations with Hindu and Muslim leaders in India, and with Vietnamese Buddhists who were seeking peace in their unhappy land. Communists thought his philosophy of nonviolence queer and impractical, but many admired him.

His critics in the churches often objected that his Christian commitments could not be sincere because he worked with Jews and atheists. Martin believed that he should turn no one away from the churches where he organized or the streets where he marched, so long as they were willing to pledge loyalty to his immediate goals and to his methods of nonviolence.

His own Christian commitments were specific, constant, and unequivocal. No one close to him could doubt that. Often people who

began to follow him only for tactical advantage became his disciples—and then disciples of his Lord.

He never accepted the view that moral and spiritual truth is the exclusive possession of Christians. He believed that God created and continues to love all men, and he sought to disclose God's truth to all. Dr. King, the theologian and moralist, rejoiced to find evidence of sound ethical insight in Jews and Muslims. He was happy to co-operate for justice and peace with Buddhists and Hindus as well.

In their idealism he saw signs that God had influenced their human nature, too. In such thinking there may be for us a clue both to living together in a religiously pluralistic world and to a winsome evangelistic sharing of the Christian Gospel.

*Fifth, the life and influence of this man provides a powerful answer to those churchmen who think the church must give up or dilute its distinctive Christian message in order to communicate effectively with the modern world.*

It is no accident that Martin was by training a theologian. As a graduate student he was devoted to a disciplined study of the meaning of Christian faith. He put his faith in the living, personal God who loves us, who hears our prayers, and who can be trusted to care for his children in this life and the next.

In this historic Christian faith, thought through in relevance to the present world, Martin found a strength by which to live and with which to move out powerfully into the most urgent problems of our society.

Let those who seek "relevance" by trying to substitute an "immortality of influence" for the "life everlasting" and those who talk of God as a mere principle of love in human society look at the faith and work of Martin Luther King, Jr.

No other man has had such relevant impact on modern society as this man of strong, authentic faith in God the Father, in Jesus Christ the crucified, in the living, present Spirit of God, and in the everlasting future which is our heritage as children of God. □

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### Our World Is a Neighborhood

*No individual can live alone, no nation can live alone, and anyone who feels that he can live alone is sleeping through a revolution. The world in which we live is geographically one. The challenge that we face today is to make it one in terms of brotherhood.*

*We must all learn to live together as brothers. Or we will all perish together as fools. We are tied together in the single garment of destiny, caught in an inescapable network of mutuality. And whatever affects one directly affects all indirectly.*

*Somewhere we must come to see that human progress never rolls in on the wheels of inevitability. It comes through the tireless efforts and the persistent work of dedicated individuals who are willing to be co-workers with God.*

—Martin Luther King, Jr.

From a sermon delivered on March 31, 1968, at the Washington Cathedral (Episcopal), Washington, D.C. Copyright © 1968 by Estate of Martin Luther King, Jr. Used by permission.—Eds.



# Teens Together

By DALE WHITE

**F**EW FORCES can be more cruel, more destructive of the human spirit, than a family gone wrong. Something in us has to love, to be loved. When the powerful need to love gets all twisted up, equally powerfully hatred takes its place.

Think about this letter:

"I am a girl, 19. I wanted so bad to go to school after I graduated. I wanted to be somebody, like a typist, a practical nurse, or an aide. I didn't have the money and transportation and that was the end of that. My mother became ill and was in the hospital for a year. She is in the hospital now. So I did the work: cleaning, cooking, etc. I do the best I can. People say I can bake well.

"But my brothers and sisters say they don't see why I don't get out. They say I don't do anything, and that I am not any good. I'm next to the youngest. The others are from 20 to 30, all at home. I would gladly leave, but my mother is not able to do the work.

"If I watch one television show, they raise a fit because I'm watching their TV. When I sit down, I'm sitting in their chair. Then if I do leave and mother does the work, they say it is my fault if something happens to her. Every time she had to go to the hospital, they said it was my fault. I do more for my mother than they do. They are all the time fighting and calling me names. I can just be sitting in a chair not saying a word

to any of them and they start on me.

"Everything I do seems to be wrong. I have nothing to live for. This may sound terrible, but I hope and pray that I will die. Many nights I cry myself to sleep, saying what am I going to do? The only person I love is my mother. My father, five brothers, and two sisters—I hate them. This sounds awful, but I do.

"I don't have anywhere to go any more. When they start picking, I go upstairs. Sometimes I say to myself I will take an overdose of some kind of pills, which I am not able to do because I think of my mother if she had to do the work.

"I have no friends. I've never dated. I'm never allowed out of the yard, never allowed to go anywhere. That is why I never had any friends. I am 19 and still not allowed to go anywhere. I know right from wrong. My mother trusts me. My father won't allow us to go anywhere. I won't ask him for anything because I know what the answer will be. He won't even let me go next door.

"My younger sister says she is getting out of this place after she graduates. That is what I think I should have done. I can tell a lot more, but it is too embarrassing. You probably think I am crazy. That is what I think I am sometimes.

"They are always saying I am crazy. I think they are trying to get me crazy.

"Please tell me what I can do. I don't know what to do. I can't stand it any

longer. They say I am a nobody. I think that is what I am going to be, a nobody."

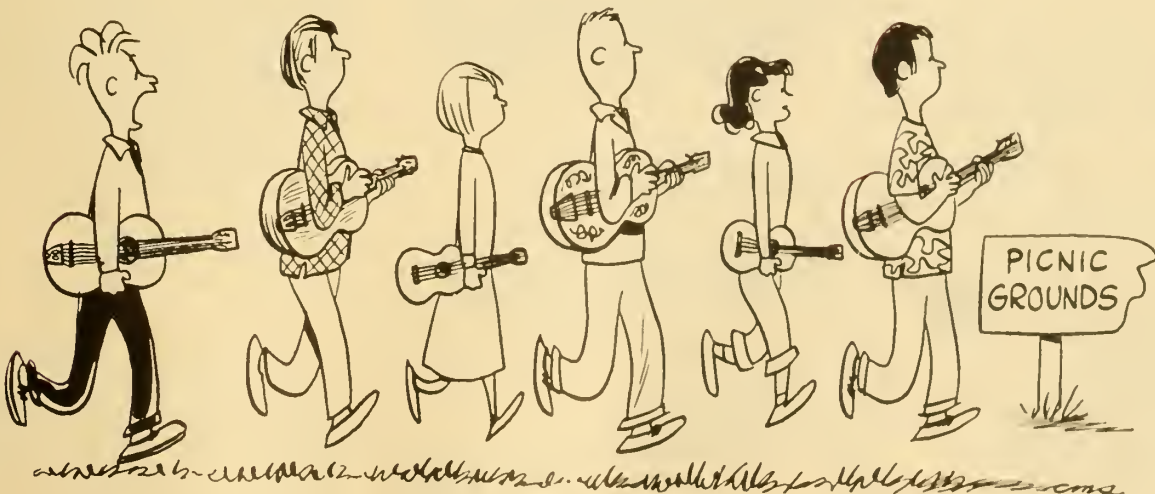
What can a young person do who is trapped in a bad family? Finding a *counselor* is most important. So many people go on destroying one another and hating themselves for it when counseling help could break the vicious cycle.

Maybe the best place for a young person to begin is with the minister or school guidance counselor. Either one could talk with the parents, encourage them to get help, and tell them where help is to be found. Many ministers are themselves trained in marriage counseling. Poor families can often get professional help through community chest or public-welfare agencies.

Finding an adult sponsor is crucial for a young person, whether or not a counselor is available. I know many young people who were literally rescued from cruel families by neighbors or church-school teachers who cared. A sponsor need not be professionally trained, just wise and understanding, and, above all, willing to be there and to listen.

Some young people will have no choice but to leave the family as quickly as possible. Unfortunately, girls often escape into early marriages

Cartoon by Charles M. Schulz. © 1958 by Warner Press, Inc.



"Didn't anybody bring food?"



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*I am 13 and have to share my room  
with my two nieces who are 2 and  
3. I don't have any place to keep my  
things out of their reach. My question  
is, How can I keep them out of my  
things during the days when I'm at  
school? My door won't lock, and I  
couldn't lock it anyway because one  
niece takes her nap in my room. What  
do you suggest I do?—R.A.*

Ask your father to build you a  
cabinet with a lock on it, and a high  
bulletin board to pin up all your me-  
mentos. I have built those kind of  
things myself, and if I can do it, be-  
lieve me, *anybody* can.



*I am 19, and considered mature for  
my age. I have a problem which has  
caused many sleepless nights. I am  
deeply in love with my cousin, who  
is 23. We agreed to date others and  
to try to forget, but it isn't working.  
He is the only person who counts in  
my life. How does the church stand  
on the marriage of first cousins? In  
what states can cousins marry?—G.L.*

As you know, cousins frequently  
married in the old days. Today we  
understand the danger that the chil-  
dren of such marriages may be born  
with defects. Your physician could  
advise you on whether a genetic  
counselor is available in a nearby  
city. A local lawyer can inform you on  
the legal situation. The attitude of  
your parents and his could well be  
the most troublesome barrier to mar-  
riage. Check everything very carefully  
before you continue this route.



*I can't understand the attitude of  
so many churches toward their men  
and women in the armed services of  
our country. When we go off the base  
we often find a very cool attitude in  
the local United Methodist churches.  
Several of the guys here say they find  
more friendly fellowship in the local  
bar. Last summer on leave I attended*



my home church. They took an offering to help churches expand facilities near military bases. Where did all this money go?—B.R.

It is too bad you haven't seen evidence of it at work. I hope all the churches near military bases will take stock of themselves after reading this expression of your concern. I have sent your letter to Dr. John McLaughlin, Council of Chaplains and Related Ministries, 3900 Wisconsin Ave., N.W., Washington, D.C. 20016. Dr. McLaughlin may have some suggestions for you.



*Last year I met a very wonderful boy. At the time, he was very girl shy, and still is to some extent. When I see him he is very friendly, but that is as far as it goes. He lives in another town, so I only see him about five times a year.*

*My point is this: In church, we learn that we live more or less according to God's plan. It is rather evident that my relationship with this boy will never be more than very casual. But every day I find myself liking him more and more. If God only planned a casual relationship, then why won't he let me forget about this boy?*

*I have prayed and asked why, but I never seem to get an answer.—B.W.*

I'm with you. I have lots of trouble believing God is some great cosmic puppeteer, pulling all the strings and managing the whole show exactly as he foreordained. If I believe God is good, and everything conforms exactly to his plan, then I have to believe this is the best of all possible worlds.

Why then do I feel such moral indignation at Viet Nam, racism, and people going hungry in a world where we know how to provide enough food? And why do lovely girls get broken hearts falling in love with the wrong guy?

No, I have to call it the way your experience sees it. God must be willing to give men the freedom to live out their enthusiasms and dreams, even if things do sometimes get all tangled up.

*Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS*

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A college student who 'grew up in church' takes a concerned look at his Christian education and concludes: The church has let down a lot of young adults and left great voids in many lives. It has not shown the example which could answer our question . . .

# Where Is There Meaning?

By PATRICK T. FLEEARTY

MY CHRISTIAN education, like that of many young people, began at the Sunday school of a nice, middle-class community church. Here I learned about a God who looks and acts like people—a God who lived in a heaven up above and was opposed to a hell down below. He was a father who loved and could become angry and happy.

One of his chief concerns, I was taught, was that his children should live by his rules, which included the Ten Commandments, the Golden Rule, being polite, not swearing, loving your enemies, and going to church every Sunday. If we followed these rules, our teachers emphasized, God would be happy, we would be happy, and we would go to heaven when we died.

As I grew older, I started asking questions:

*Why didn't this humanlike God answer my prayers?*

*Why wasn't the church a dynamic force in world issues, as Jesus Christ had been a dynamic force among his people?*

*What do rules of middle-class morality have to do with God?*

---

Patrick T. Fleearty is a senior majoring in sociology and psychology at United Methodist-related Western Maryland College, and is considering a career in social work. He has participated in various inner-city tutoring and recreation programs, and worked the last two summers in the Student Opportunities Service program, a missionary project, in Puerto Rico. *Where Is There Meaning?* is a message Mr. Fleearty addressed to his home church, Rockville (Md.) United Methodist, on Youth Sunday.—Editors



*What is this heaven, and what does it have to do with wholeness and usefulness of life now?*

*What is God, and why is he important?*

These questions brought doubts and, finally, confusion approaching complete disbelief. Nothing ever seemed to make much sense. There were no answers.

Why doesn't our church give answers to these questions? What kind of example is it setting for us, the youth of the world?

Is it any wonder that we have become disillusioned with the organized church? It seems so unconcerned with the real problems of the day. It is no longer a driving force for changes in the community and the world, but has become an establishment to perpetuate the status quo.

Take, for example, the area of racial integration, which surely promotes the brotherhood of men I learned about in Sunday school. Who has fostered the most significant progress toward this goal? Not the church but the federal government, through compulsory integration of public schools. It took the government to show the church that it was time to move. And even today, there are Methodist churches within a couple blocks of each other still segregated according to race!

Or look at efforts to reach and help persons in blighted, low-income areas. Particularly in the inner city, there are churches in the heart of poverty-stricken neighborhoods which refuse to recognize the plight of those around them, so social workers have to work alone in attempting to serve those who suffer. Meanwhile, we are happy in the fellowship of our well-off, middle-class church congregation, busily seeking our own inner peace. We have wrapped ourselves in the warmth of four walls which we have built to hide the world from us, and we feel—or try to feel—secure.

While Christ condemned the Jewish legalism of his



day, the Christian church has replaced it with a new legalism of middle-class morality—a list of sins and evils concerning swearing, drinking, sex, church attendance, and so on—a whole system of little rules which, if followed, are supposed to lead to heaven, or, if disobeyed, to public disgrace and, eventually, to hell. Many church members have become so wrapped up in this moralistic legalism that they have ignored the *real* issues of the community. Seeking its own inward peace, the church fails to see the outward chaos—the pain, suffering, poverty, and disgrace—and thus it becomes stagnant, motionless, and purposeless.

We young people are told that we are the leaders of tomorrow. Then we are handed a world with which to work, and a set of confusing paradoxical instructions:

- Work for peace—but don't let down in our atomic weapons buildup.
- Love your enemies—but hate the Communists.
- Love your neighbors—as long as they stay in their own ghettos.
- Give to the poor—but don't get too involved with them.

Here we are preparing to lead this crazy, mixed-up, frustrated world. We turn to our churches, our schools, our parents, and even different political doctrines for guidance. We are asking one question, seeking an answer that can give us the courage and strength to face a world like ours and do something about it. That one question is: Where is there meaning?

We haven't found it in the church. The meaning, purpose, or ultimate being which Christ told us about has been obscured and hidden by the church. If there is a God, that God must be *ultimate meaning* for life—because that is the only thing that can save this world and us who live in it.

OUR search for meaning has taken us to the Peace Corps, freedom marches, demonstrations, service projects, and campus revolts. At my own school, Western Maryland College, we have organized groups like SOS (Student Opportunities Service), a missionary organization which establishes libraries and community projects for education, recreation, and sanitation in Puerto Rico, in Appalachia, and in the inner city of Washington, D.C. We also have Operation Hinge, a tutoring project designed to provide hope and motivation for the students of a disadvantaged Negro community.

But the search of young people for meaning often dead-ends—as is evident in their use of alcohol, drugs, sex, conformity, and even suicide in the attempt to escape meaninglessness.

We are in a mire of frustration, a sort of quicksand. Any form of escape is welcome unless some sort of ultimate meaning or purpose can be found. And we'll go right on attempting to escape until that meaning is found.

But all is not lost, I'm learning. Christ had an answer to our question. To Jesus, *God was Meaning*. In God, Christ found ultimate meaning and purpose for life. That is why he wanted to help his people. To

him, this God or Ultimate Meaning was a force so powerful that it gave *new life*. It accepted people regardless of whether or not they were worthy of acceptance. More important, it transcended the petty, insignificant, "religious" teachings and laws of man. It went beyond these to emphasize human concern for *other humans*.

To Jesus, eternal life was not a *time* to go to a kingdom after death, if we obeyed all the rules, but a *qualitative* life of meaning expressed through service. That is why he said to his disciples, "The kingdom of heaven is *at hand*. Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay." To Christ, loss of meaning was loss of life: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will *lose* it, and whoever loses his life *for my sake* will *find* it." (Italics mine.—P.T.F.)

We young people are facing just such a death. We have lost our lives but we are trying to find them. And many are succeeding. Those who picket against the war in Viet Nam are not simply cowards afraid to die for their country. They are seriously questioning the ultimate meaning of life with regard to war and death. Those who participate in freedom marches are not simply trying to stir up trouble and excitement. They are actively trying to demonstrate social concern. Those who revolt on many of the campuses of the world are not simply trying to live irresponsible lives. Many are sincerely concerned about the meaninglessness of outdated moral codes which often stand in the way of meaningful, purposeful life.

The church has let down a lot of young adults and left great voids in many lives. It has not shown the example which could answer our question. But this is not to say that the church will never again be effective or that we youth are hopelessly doomed.

Christ has so much to offer. He offers life! If the church could only relearn this and present this to the young people of today, the effectiveness of the church would again be monumental. We would not have to keep searching for meaning; we would not want to escape our existence. We could effectively serve our fellowman, for our efforts would no longer seem meaningless if we could really believe in God—a God of Ultimate Meaning in this torn world of ours.

But before this can happen, the church itself must find God. The church once again must find its real purpose. It must turn outside of itself to the world and become the suffering servant, as some individuals and individual churches are beginning to do. Its primary concern no longer can be for stained glass, new choir robes, gold-plated crosses, beautiful new buildings, or rules of ethical conduct, but for *service* to a lost humanity in the hell of its own existence. Jesus said, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

If the church can find God, and then show us that God does make a difference, we will no longer have to ask, "Where is there meaning?" For then we could say gladly and with conviction, "God is Meaning—he is in our every act!" □



# Apartment Ministries



THE NEW YORK pastor was excited as he watched the twin 21-story apartment buildings going up across the street from his church. Some 2,000 people would live there. The newcomers would mean new life for his parish—if he could reach them.

In the past dozen years, countless ministers across the nation similarly have seen apartment buildings spring up, have watched thousands of potential church members move into the parish—sometimes only a block or two from the church itself—and have decided eagerly to get them interested in church.

But where to begin? Apartments range from a single unit in a single dwelling to one New York City complex with 12,271 units. And the types of apartments are countless: integrated and segregated; high rise, low rise, and no rise; public and private; luxury, slum, and middle-income dwellings.

Some are for senior citizens, some for adults with no children or pets, and some (like the plush new South Bay Clubs in Los Angeles which feature swimming pools, indoor golf ranges, saunas, terrace parties, and early-Sunday champagne breakfasts) are for young, single adults looking for mates.

By 1975, churchmen have discovered, 75 percent of all Americans will live in cities, and 50 percent of all Americans will live in apartments. Numerous studies

show that only 5 to 15 percent of present apartment dwellers have any church affiliation. So apartment residents are recognized as open game for the church.

But how to begin? Early approaches included “unofficially” hiring apartment superintendents as members of the church staff; placing trained ministers as doormen in high rises; telephone calls; saturation mailings; door-to-door evangelism; religious surveys; having church members move into large apartment buildings; and jukeboxes equipped with recorded Scripture readings, prayers, sermonettes, and religious music.

By now some of those approaches have been dropped, and a clearer picture of apartment ministries is beginning to emerge. This report describes some of the problems, programs, and possibilities that the church is facing in its attempt to reach apartment dwellers.

## *Low-Income Housing*

The church, perhaps because it has had more experience in ministering to the poor than to society's rich young rulers, has been able to establish a number of successful ministries in low-income housing complexes.

One of the earliest such ministries was begun in New York City, in 1948, when three young clergymen moved into East Harlem, determined to discover how the church could minister to people there. Their methods were basically the same as those followed today in low-income areas. First, they established their identity as fellow residents, sharing the everyday problems and miseries of their neighbors. Then they began to work for improved physical and social conditions, through various community-action groups. Lastly, they worked to organize a church in the community.

A similar program can be found in Cleveland. Several years ago some members of Aldersgate Methodist Church, in the prestigious suburb of Shaker Heights, developed a concern for the people in the inner-city ghetto. With the co-operation of Cleveland's Inner City Protestant Parish and some equally concerned Roman Catholics, a ministry to Negroes in the slums of Hough (scene of major riots in 1966) has emerged.

A male Roman Catholic schoolteacher moved into one of the three apartment buildings in which the Cleveland ministry operates. A second “staff” member (all of them are untrained laymen) was a suburban mother of two young children. She commuted daily to Hough for several months. But her concern grew, and she convinced her husband to move the entire family into the neighborhood. A third worker has been



# Boom or Bust?

By MARTHA A. LANE, Associate Editor



a disabled welfare mother in her 60s, a tenant in one of the apartments.

The needs of Hough residents are almost endless in overcrowded buildings that are literally falling down. One structure is so deteriorated that, despite a typically severe shortage of living space in the ghetto, no more than 30 to 35 of its 66 suites ever are occupied. As soon as apartments are vacated, they are vandalized. There are broken windows, elevators that don't run—and many more health hazards than safety features.

The staff people work individually, together with other tenants, and finally with hundreds of volunteers from suburbia to paint apartments, provide tutoring for schoolchildren, to run a rummage shop, to serve

group meals on special holidays, and to hold Bible-study groups. One of the most-used services is transportation—driving people to stores, hospitals, meetings, or appointments.

## *Middle-Income Housing*

Middle-class apartment residents offer different challenges to the church. They do not have to fight for survival—for food and a job and place to live. Yet they, too, have problems, as the South Hayward Parish in Hayward, Calif., near Oakland, has found.

The parish includes Westminster Presbyterian Church, Hayward United Church of Christ, and Wesley United Methodist Church. It ministers to about 12,000 apartment residents living within a mile of the Presbyterian church.

Currently the parish sponsors a pastoral counseling service (which receives state community mental-health funds to maintain a consultation relationship with a psychologist), a college and careers group, a community information and referral service, an emergency assistance service (food, clothing, and the presence of caring persons), a moms' club for welfare mothers, and art classes led by staff worker and professional artist William Newsome. In addition, the parish is proving itself as a community catalyst, promoting, in co-operation with other organizations, action which responds to neglected human needs.

A chief problem in Hayward is that the three involved congregations do not have great financial resources, says the Rev. Gregory J. Michaels, the Presbyterian pastor. He also describes another major and not uncommon problem:

"Reaching and staying with apartment-house persons is very demanding on the church. For many reasons, these people are not 'joiners,' so the church must always take the initiative. This takes genuine concern for these persons, a willingness to begin where they are, and the determination to relate to them whether or not 'returns' are forthcoming."

## *Luxury Housing*

The most difficult apartment dwellers to reach live in luxury high rises. They have purchased privacy à la 24-hour doormen; comfort as symbolized by thick wall-to-wall carpets, custom-built stereos, and color television sets; security in the form of education and good jobs; and freedom from responsibility by intentional isolation from the geographic community in which they reside.

Often they feel that the traditional church has nothing to offer them, that they really do not need God. They don't take kindly to meddling churchmen.



no matter how sincere and well meaning they are.

Attempts to get into luxury high rises usually take the form of inviting residents to area churches or moving an ordained minister into the building as a "fellow resident." Chicago's Edgewater Association of Clergy and Rabbis, working in luxury high rises along Lake Michigan on the city's far north side, is an example of the former approach. It essentially is an interfaith visitation program and is directed by Harry E. Ortlund, a retired Methodist layman.

The visitation, which has received excellent support from apartment superintendents, is done by church people already living in the building. Whenever possible, visitation teams include a Catholic, a Protestant, and a Jew.

The visitors give each resident a directory describing 17 churches and synagogues in the area. At the same time, they gather basic religious data such as religious preference, age, and local-church affiliation.



The information is turned over to the local churches who are responsible for follow-up calls. Visitors usually are well received (only 10 percent of the residents decline information), and often residents attend local churches as a result—although they seldom actually become church members.

Those engaged in the program feel that it is only a partial answer to reaching the high-riser. But they do get into the buildings, and they do show residents that someone is interested in them.

Lincoln Towers, a group of eight high rises on Manhattan's west side, was the scene of a "live-in" attempt to reach residents of luxury apartments.

The Presbyterian minister tried calling on church members living in the Towers. Few would see him. Those who did simply were not interested in any kind of apartment-based groups, whether Christian or secular in nature.

Apartment rules prohibited door-to-door calling for any reason or the posting of notices in laundry rooms.

So next he tried to take advantage of natural meeting places, but met only maids doing their employers' wash, or occasionally someone in the parking garage.

Failing to meet people inside the high rise, he joined as many community organizations as he could, hoping to meet people there. He found few residents participating in such groups. The ministry was terminated in 1965, after two years of effort.

### *An Individual Approach*

In 1966, Ed Galyon, his wife, Marilyn, and their three young children moved to Washington, D.C., where Ed had decided to study for the ministry. As a staff member of the Methodist Board of Evangelism, he was assigned at the same time to a one-year pilot apartment-house project—but not as a clergyman.

"Our task was not to come into the apartment to build a church, nor was it to try to recruit members for a particular church," Mr. Galyon explains. "We were to move into the apartment house and give of ourselves."

The Galyons' apartment was located in Capitol Park, where only 5 percent of the residents are affiliated with any local church. The high rise was integrated, housing middle and upper-middle-class tenants.

The family's first task was to meet the neighbors. They took advantage of every natural meeting place: the grocery store, laundry room, mail room, lobby, cocktail parties, swimming pool, playground, a baby-sitting co-operative, the elevator, even the hallways.

But high-rise tenants aren't as openly friendly as people in small towns. They maintain a distance for the sake of safety and privacy. So the Galyons took the initiative in speaking.

A valuable follow-up procedure was an invitation to their apartment for coffee. On occasion, neighbors were invited for dinner, and a "web of friendship," a new group of acquaintances, was formed.

The family's ministry was not a preaching one; nor was it earthshaking. It was quiet, loving, active living—picking up a neighbor's paper, showing an elderly man how to use a washer in the laundry room, caring for a child during a family emergency, visiting a lonely old woman, offering a cup of coffee.

The apartment ministry should be a ministry of the laity, Mr. Galyon concluded. "The church does not have the financial or staff resources to put a minister in each apartment building or complex. Many people put up a defense that will not allow a clergyman to reach them, but these same people will often respond to a layman, especially if that layman is a neighbor who leads a similar life, and shares many of his everyday problems."

### *One Church's Program*

If Bernard S. Via, Jr., were a boxing coach, he might give advice like this: "All right, now, get in there, look the other guy over, and hit him with everything you've got!" That is the kind of advice he has given Calvary United Methodist Church about reaching the thousands of people living in nearby apartments.

But Mr. Via isn't a coach. He is the minister of Calvary, a relatively small church in comparison to





*In Arlington, Va., the Rev. Bernard S. Via (above) plans church activities for luxury high-rise residents. In Dallas, Methodist John Rasmussen (above right), is project co-ordinator for an apartment project being built by the church. The complex will include a built-in chapel. The Rev. Harry P. Sweitzer's Central Presbyterian Church in St. Paul also sponsors apartment buildings. Central Towers (right) is for retired people. Another church residence is for workingwomen.*

many in the metropolitan Washington, D.C., area. The church is just five minutes from downtown Washington. It is surrounded by four luxury high-rise complexes, one of which (Crystal City) will house nearly 4,000 persons when its last two buildings are completed this year or in 1969.

The residents include childless couples; mature, single working adults; widows; and a growing number of young single adults.

Under the leadership of Mr. Via and a core of committed churchmen, Calvary has launched an all-out attempt to reach these neighbors with a meaningful Christianity. The first step is to let them know that Calvary is there. Mr. Via's church has banded together with three neighboring churches (Baptist, Lutheran, and Roman Catholic) to saturate apartment buildings and motels with brochures welcoming newcomers and inviting them to attend their neighborhood churches. (Brochure placement is done only with building managers' approval.) Personal contact is made by church





members, and basic religious information is gathered and updated in much the same way as is done by Chicago's Edgewater Association.

Mr. Via sees Calvary as having two kinds of ministry. The first of these is the traditional one of the strong neighborhood church, which Calvary has been for many years, and entails the usual organizations, classes, and worship services.

The second ministry must suit the needs of the "transient and cosmopolitan congregation" which is forever moving in and out of nearby high rises. The high mobility rate has prompted Calvary to hold year-round basic training courses in local-church customs and procedures. Concise leaflets are on hand to explain Holy Communion, confirmation, and other special services. Calvary also is trying to reach the unchurched through their avocational interests rather than their often weak community loyalty.

"The urban person is prone to look upon the whole metropolitan area as his neighborhood," Mr. Via explains. "Proximity generates little loyalty. To achieve his participation, the church must meet him at the point of his interests and his felt needs."

Toward this end, Calvary has developed two popular groups within the past three years. The Calmeth Players is a drama group, presenting such plays as *Arsenic and Old Lace*. The Calvary Arts League sponsors art and flower shows and weekly art classes. Recently French and violin lessons were offered.

"Our largest success has been in helping to create an awareness by local churches of their responsibilities. But we have only begun," Mr. Via stresses. In his annual report to the congregation, he summarized how Calvary's program can continue. He called for renewed emphasis on the spiritual life; social-action task forces—groups who actually go out to give time, talent, and labor in meeting human need; a specialized young-adult ministry, which would require facilities and staffing; improvement of church property, making it available for maximum utilization; and a broader base of financial support, since "we need more money in order to do more things."

### A Team Ministry

In Texas, the Dallas Urban Team Ministry (DUTM) represents an ecumenical effort to gain an overview of a city's apartment residents, to define workable goals through intense study and training, and to take immediate steps toward said goals.

The team consists of the Rev. Edwin B. Courson (First Presbyterian Church); the Rev. William Bearden (Bethany Presbyterian Church); and the Rev. Robert A. Hobus (Lutheran, Missouri Synod). Methodist ministers Charles R. Peters and Doug McLean also were on the team until last June. They had been assigned to the project on an experimental basis.

Surveys and research showed that:

- Apartment-building is rapidly increasing in Dallas—especially the building of garden apartments, two and three-story motel-type buildings with swimming pools;
- Fifty percent of the current population is 30 years of age and younger; and
- Many of the estimated 220,000 young adults re-

siding in the Dallas area live in apartments. The young-adult population offered a logical starting place for an apartment ministry.

The team then delved into more study and research to find out who these people were. They discovered that there were many young adult types, each with its own peculiar set of problems, life-style, and philosophy. They found hippies, Negroes, Latin-Americans, swingers (those born in the baby boom of the 40s), artists, homosexuals, university students, trade-school students, professionals, newcomers, young marrieds, divorcees, sophisticates (older young adults, with higher income and education levels than the boisterous swingers), and the affluent.

The five ministers, in co-operation with local congregations, active laymen, and professional people, set up a number of programs and services to meet the special needs of these people.

When the 1967-68 school year began, so did El Centro Religious Center, a nondenominational coffee-house sponsored by Dallas Council of Churches for El Centro College students. It offers "controversial discussions," visiting lecturers, and Bible-study classes.

Satori House is a young adult center for Oak Lawn area residents. It is designed to bridge the gap between the "creative artist" young adults and other young people. Satori House activities include theater, movies, discussions, jazz and classical music, poetry reading in facilities that include a lounge, library, reading room, crafts area, and an open-air cafe. A traveling forum and a repertoire theater group will be formed to travel to different apartments in the city.

There is a large homosexual population in Dallas which is not receiving adequate professional guidance, the team ministers discovered. A committee is currently working on formation of a Council on Religion and the Homosexual, in which many local clergy, lawyers, psychiatrists, and doctors have expressed a keen interest.

In-apartment projects have included two surveys of residents; a number of pool parties (with top entertainment and refreshments) sponsored by Bob Hobus, who had established himself as an apartment minister and is available for conversation and counseling on an informal basis; and discussions held in Willowicks Apartments clubroom as a follow-up of lectures offered in Southern Methodist University's Dallas College evening course titled "Religion Speaks to Its Time."

The team ministers also work with groups not directly associated with young adults. One, "Families in Crisis," has brought together parents who have one thing in common: teen-age runaways. Such families do not have many places to turn for experienced help. They are afraid and embarrassed. When they learn that their problem is not an uncommon one, they can help each other meet it.

A family-renewal course has been organized, too. Family members attend weekly seminar sessions together, and learn how to prevent trouble "through the building and strengthening of Christian family relationships." Several Dallas churches are developing similar programs based on this experiment.

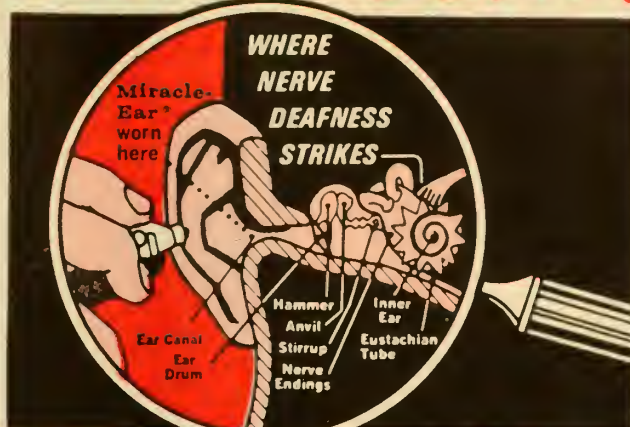
Projects still in the organizational stage include a



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counseling center and a halfway house to help young former mental patients readjust to living in society.

### *Apartment House-Church*

Using what they have learned from such pilot projects as Dallas Urban Team Ministry, Dallas United Methodists have launched an entirely different approach to serving apartment dwellers. They are building an apartment complex which will include a built-in chapel.

"We have told the apartment dwellers to come to church, and they've stayed away. Now we are trying to take the church to them," explained the Rev. Earl Harvey, superintendent of the Dallas-Denton District, when the project was announced.

Project co-ordinator, the Rev. John Rasmussen, further explained the rationale for the complex. "No one has made a dent in reaching the apartment dweller for the church by knocking on doors," he said. "We intend in our new project to work from the inside out, rather than the outside in, as has been the case in the past."

The needed property was donated by the Maple Lawn congregation (which now is combined with Mary King United Methodist Church), and is surrounded by plush apartments. Bishop W. Kenneth Pope approved a capital-funds campaign to provide the church part of the complex. The apartment units will be financed by a nonprofit corporation. Both the Board of Missions of The United Methodist Church and the Dallas Board of Church Extension have endorsed the new program.

Residents will have a chapel, counseling service, day-school nursery, adult-education courses, and an after-hours beauty salon at their disposal. Rentals will be from \$150 to \$225 a month. The complex will not be an attempt to involve people in religion but will be a witness to the people "where they are today."

### *Denominational Policies*

Denominational attitudes toward apartment-house ministries vary greatly.

The Board of National Missions of the United Presbyterian Church in the USA, formerly one of the leading sponsors of apartment ministries, has not begun any new experimental apartment ministries since a carefully researched report carried out under its auspices concluded that apartment-house ministries *per se* are invalid.

"A ministry defined by place of residence assumes either that people have certain needs or desires that are somehow related to their place of residence, or that people can be effectively contacted through their place of residence, or that they can or should be gathered into self-conscious groups on the basis of common residence," the report said. "These assumptions now are being questioned as life-styles change, even in home-owning suburban areas."

The report generally concluded that some specialized apartment ministries, such as those serving low-income ghettos, are "difficult but definitely possible." But when established congregations tried to contact and serve people in new, high-income apartments,



they more often than not failed. "This is because they did not take into account the fact that the newcomers were usually a different age, economic level, or family-type from the present congregation, and the congregation did not make any changes in what it offered in order to attract the newcomers," explains Miss Grace Ann Goodman, author of the Presbyterian report.

Some denominations, such as the American Lutheran Church, have not attempted any such experiments under national board or commission auspices. "We have no specific, separately identifiable apartment-house ministries," says the Rev. E. Schalkhauser, eastern-area director of the ALC Commission on Evangelism.

"Any work being done in this field is subsumed within the work of local congregations. This reveals a part of our philosophy about evangelism: it is a function of the people of God and becomes functional within the context of congregation."



Smaller denominations such as the Evangelical Covenant Church of America do not have the financial resources to designate general funds for apartment-house ministries, although their local ministers, too, do what they can on a local level. "So far our pastors have found it very difficult to make any headway in reaching people living in large apartment houses," notes Joseph C. Danielson, executive secretary of the denomination's Department of Home Missions. "One big reason seems to be the difficulty in making calls on people in such apartment buildings. Unless there is first a personal contact and an invitation, it is almost impossible to call on people in large apartment buildings."

The Home Mission Board of the Southern Baptist Convention reports that it does not have any individual pilot projects in apartment-house ministries, either, but that it does co-operate with churches and groups in major cities who are trying to reach the apartment residents.

The United Methodist Church is participating in a number of apartment-house ministries, mostly on an ecumenical, local basis, as examples cited throughout this article illustrate.

The former Evangelical United Brethren Church, now part of The United Methodist Church, had one apartment ministry—a "mission in research" directed by the Rev. Cecil P. E. Pottieger of the National Division of the EUB Board of Missions. His research took the form of extensive interviews, and represented a random sampling of 36 percent of the population in the 414-unit Washington, D.C., high rise in which he and his family resided.

He met the "natives" through those interviews, through small study and social groups, informal parties—and by just being there as a member of "a family of sympathetic Christians who reside in the high rise."

Mr. Pottieger's basic research has been completed, and the EUB effort now is related to the Market Place Ministries at the Landmark (Va.) shopping center, a venture of the United Presbyterian Presbytery of Washington City [see *A Marketplace Ministry*, page 42].

This ministry is located in prime-leased commercial space in the middle of "the largest high-density area east of the Mississippi." The center, aimed at the 35,000 high-rise dwellers in the area who have an average income of \$10,000 and an average education of 13.6 years, provides orientation for the newcomer, consumer education, counseling, care for pre-school children, experimental types of worship, and even a "theater in the square."

Although shopping-center ministries are not new (there are perhaps 50 of them throughout the United States), they previously have not been considered as apartment-house ministries.

The American Baptists also are coming at the apartment residents in a more specialized manner. Within the next year, the denomination will be involved in providing "program ministries" in nine low-income apartments, totaling 1,453 units. The American Baptist Home Mission Societies bought the housing com-

plexes and now are conducting "environmental studies" to learn the specific needs of residents in each community. "We believe that the church has not been effective enough in reaching and serving low-income people of the inner city," said Harvey A. Everett, a Baptist official. "This move into housing ownership in order to provide a total ministry to these people is one of the most significant steps we have taken for some time."

The nine housing units are located in Staten Island, N.Y.; Malden, Mass.; Milwaukee, Wis.; Watts in Los Angeles; and Canoga Park and West Hollywood, Calif.

Other churches and groups also have concluded that one effective way to reach those elusive apartment dwellers is to own or at least to operate the buildings in which they live. The Central Presbyterian Church in St. Paul, Minn., sponsors two apartments which are under separate nonprofit corporations.

One recently completed complex, Central Towers, is designed specifically for retired persons in the lower-middle income bracket. The other complex is Central Manor, a residence for employed women.

"We stay away from using the word 'evangelism' as much as possible, using instead 'community services,' 'personal assistance,' and similar descriptions of our ministry," says the Rev. Harry P. Sweitzer, a pastor at Central Presbyterian Church.

One church staff member works in the residences on a part-time basis. Laymen participate as members of the board of directors.

### Problems

Interviews with some 50 people engaged in apartment house ministries in 21 states and the District of Columbia indicate common problems:

- Inadequate planning, organization, guidelines, structure, continuity, and leadership (both lay and professional) is evident in most pilot projects.
- Poor results usually are obtained from door-to-door calling, advertising in papers, radio announcements, saturation mailings, handbills, posted invitations, and phone calls.
- Laymen and local congregations are unwilling to commit needed time, money, or talent in advance, or to live up to such commitments already given.
- Local congregations lack adequate financial or staff resources to support a ministry alone.
- There is confusion over what the church's real mission to apartment dwellers is.
- It is unrealistic to use such yardsticks as attendance, financial response, regularity of meetings, and membership increases to measure effectiveness.
- Apartment dwellers (usually with good reasons) tend to think of the church as a proselyting, fund-raising body specializing in committee meetings.
- Residents of high-income apartments spend much time away from them. One minister found that the Florida resident often owns another apartment in New York. His conclusion: "May God's blessings abide with the minister who tries to 'call' on this gentleman at his apartment in either location. He is usually somewhere in between."
- The church tries to minister to nonexistent needs,



while not seeing real needs. Special dinners were planned for residents of one building under the assumption that a sense of community within the apartment house should be developed. After several attempts with only 8 or 10 responding, the message came loud and clear—they *did not want* to meet their neighbors.

- Few programs are imaginative or aggressive.
- Some type of public space such as an office or library is needed for developing a ministry to an apartment complex. (The physical church building sears many people away.)
- The competition of civic, social, and cultural activities makes religious programs seem to be “just another activity.”
- Attempting to get by with the least possible expenditure is not good business.
- Personal contacts must be more meaningful and purposeful than just casual and random.



- Home churches show little concern for persons moving to a new community. They rarely forward the names of people to a pastor in the new community.

- Bible studies and seminars are not attractive to nonchurch people.

- Most established congregations are either unable or unwilling to change to meet the needs of people in apartments nearby. “The resident-parish structure of the church, centered upon home and family and so well suited to small-town or rural culture, has failed to adapt to the city where residence in hotels, apartments, or flats is often temporary, and family relationships, if they exist at all, constitute but a fraction of a man’s life,” one churchman observed.

- Apartment ministries must maintain the in-but-not-of-the-world distinction that discipleship demands. “It won’t do for Christians to substitute a secular romanticism for an ecclesiastical one. Both are poor shows,” says a Roman Catholic priest who maintains

that “the church is God’s gift to the human city.”

- Christians do not know how to speak the Gospel in a meaningful way.
- Church people do not understand what the average man’s conception of God is. Few fear him, and few feel that they need him, although they are not really against him. He is just left “unemployed.”
- The church, the Bible, and theologians are no longer regarded as authorities.
- Churches lack daring. They are not really willing to follow the leading of the Holy Spirit away from stained-glass windows and beautiful organ music and into a modern art museum, a bar, or an overcrowded slum—where the people are.
- The church is failing to use FM radio, television, and other built-in opportunities to confront contemporary man with contemporary Christianity.
- The church fails to take the initiative in establishing new relationships.

### *Believers or Deceivers?*

The question raised by apartment ministries is not “Can the organized church get past the doorman into the high rises?” but rather, “Can the church present the good news of Christianity to urban man in a meaningful way?”

Before that question can be answered, Christians must decide whether they are *believers*, willing to accept and serve the needs of modern man whatever the cost; or *deceivers*, trying to perpetrate a “nice” but unrealistic organization based on religious myth and superstition.

The church’s image is unclear to nonchurchmen because churchmen themselves are confused. This confusion has been carried into apartment ministry endeavors. True, the church is showing that it “does care” and “is trying.” However, that is not enough today. We must produce “viable ministries which have the ability to meet personal need without being self-serving or without being trapped in ancient dogma or meaningless form.”

But how?

The Rev. Roy Blumhorst, a Missouri Synod Lutheran pioneer in apartment ministries, recently wrote that we do not need a “solution” that can be imitated but rather a “stance for ministry.”

“The church needs to keep a stance of following,” he writes. “Abraham was called out of Ur of the Chaldees to a place he did not know. Nor did he know his final destination as he traveled the long journey. The church is called to have the stance of Abraham, who ‘went out, not knowing where he was to go.’ (Hebrews 11:8) Essentially we are to be a following church, following the pull of the Holy Spirit from one culture to the next and to whatever places He desires to have us go.

“We cannot arrive at a solution and then spend the rest of our lives basking in that security. Church planning, congregational decisions, and all our activities must be marked by a sense of movement, always on the way rather than having arrived.”<sup>1</sup> □

<sup>1</sup> From *Faithful Rebels* by Roy Blumhorst, © 1967 by Concordia Publishing House. Used by permission of Concordia Publishing House.—Eds.



# Looks at NEW Books

AT THE 1956 Olympic Games in Melbourne, Australia, two young people met and fell in love. She was Olga Fikotova, a Czech medical student who threw the discus; he was Harold Connolly, a young man from Boston who had become the USA's top hammer thrower in spite of a crippled arm.

Olga could have defected and asked for asylum in Australia, but her ties to her family and her gratitude to the Czech people, who idolize their athletes, were too strong. She felt she had to return to Prague and trust to

difficult bureaucratic channels to get permission to marry her American. Nudged by the cautious interest of the president of Czechoslovakia, the moral support of the U.S. ambassador and his wife, and a torrent of publicity and comment throughout the rest of the world, permission finally was granted and the Connollys were married three times in one day: first in a civil ceremony, then in Harold's Catholic faith, finally in Olga's Evangelical church. They live in California now, are the parents of four children, and to their great joy finally have her

mother and father nearby. It took 6½ years of ceaseless applications to get permission for them to leave Czechoslovakia.

Olga Connolly tells the story in *The Rings of Destiny* (McKay, \$6.50). It is a genuine romance, and it is a revealing record of life behind the Iron Curtain at that time, life in which citizens were spied upon, could be thrown into prison without reason, were preached at as if they were children, and were regarded by the state as pawns, not people. At the same time, the spirit of the Czech people emerges as unquenchable and resilient as it proved to be earlier this year when they came into direct confrontation with Russia.

When a former student of Karl Barth's wrote him, asking for an autographed copy of his work, the great theologian sent him a photograph of his family with the inscription: "These are my works."

This is the man who has preached time after time to convicts in a Basel, Switzerland, prison. *Call for God* (Harper & Row, \$3.95) contains 12 of these sermons, many beginning: "My dear brothers and sisters." For each of us, imprisoned in our own weakness, they are profoundly relevant.

My friend Bishop Gerald Kennedy, whose *Browsing in Fiction* regularly shares TOGETHER's book pages with *Looks at New Books*, writes about *The Seven Worlds of the Minister* (Harper & Row, \$4.95) with the same warmth, verve, and good humor you find in his book reviews.

Bishop Kennedy, named Clergyman of the Year 1968 by the Religious Heritage of America, is a positivist who refuses to bow to the prophets of gloom. The Christian ministry, he is convinced, is more relevant today than it ever was. "The minister is always where the action is," he says, and in his many functions he "ought to rejoice that, like the Renaissance man,

*The romance of Harold Connolly and Olga Fikotova became an international incident when they fell in love at the 1956 Olympic Games. She tells the story in The Rings of Destiny.*





# Upcoming Features in

## Together

### 1968-69

#### **Christian's Black Brotherhood**

A roundup report on organized black power movements increasingly springing up within religious bodies, both Protestant and Catholic.

#### **The Yokefellows: Still Going Strong**

A report on the Yokefellow movement and the related Yokefellow Institute, both founded by Dr. Elton Trueblood, and both having a quiet but significant influence on church renewal and laymen playing an increasing role in church leadership.

#### **Viet Nam After the Fighting Stops**

A United Methodist mission official tells what plans are being formulated cooperatively by Christian relief agencies to help rebuild this war-torn land when military action ends.

#### **Handling Common Teen Problems Creatively**

Contributing editor, Dale White tells about some of the most common problems young people mention in their letters to him, and then suggests best approaches for addressing and solving them.

#### **A Chance to Make It**

The story of the joint action in a community service program, in which churchmen and other volunteers help job corps graduates resettle themselves in their communities.

#### **Don't Pray in Here!**

An examination of the Supreme Court's school prayer decision and what effect it has had on reaching school youngsters with information about religion.

#### **How to Give Happiness**

A short, inspirational story by an author who suggests a number of ways each of us can become a better friend and supporter of those we have regular contact with.

#### **A Week in Another Town**

A Peace Corps volunteer tells what his work in Latin America was like, and how even small gains are counted as major successes.

#### **Thou Shalt Not Kill: Revisited**

A minister looks at the biblical injunction and brings it up to date by relating it to current situations.

#### **Appalachian Notebook**

A TOGETHER staff writer tells what he saw and found during a leisurely tour through the heart of Appalachia.

#### **Religion in Communist China Today**

An authority on the status of Christianity behind the bamboo curtain brings readers up to date on what has been happening there in recent years and what this may portend for the future.

#### **Uncovering American Methodism's First College**

Stories and pictures about what archaeologists found when they began digging at the site of Cokesbury College in Maryland.

#### **1969 TOGETHER Calendar**

A 12-page color pictorial in January, 1969 repeating a popular feature of two years ago.

#### **Should You Be a Working Mother?**

A family counselor examines the questions every woman with children should ask herself before she decides to take a job.

#### **Standout New Churches**

A color pictorial reporting on several new churches which achieve architectural distinction at a relatively low cost.

In addition to strong coverage suggested by the above listing of upcoming features, TOGETHER continues to carry the regular features. Columns such as TV This Month, Viewpoint, Open Pulpit, Emphasis Units, Pictorial Features, Teens Together, News Coverage in Depth and Letters have helped to make TOGETHER a leader in the field of church periodicals.

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he is called upon to be complete."

The preacher, he points out, is many things: a man with a message, "the straw boss of the road gang," the shepherd of people who do not want to think of themselves as part of a flock, a prophet who "calls down coals of fire on the heads of exploiters and offends all the well-to-do people in the congregation," theologian, evangelist, and teacher.

Of young ministers: "... it is very hard to make them believe that so many of the things which they regard as radical and new are as old as the Book of Acts."

*The Seven Worlds of the Minister*, which, by the way, is the busy United Methodist bishop's 21st book, is as fresh and optimistic as a sunny summer morning.

Kenneth Kaunda, president of Zambia, is an astute politician, aware of the harsh realities faced by his new nation, a humanist who believes in the possibilities of man, an intensely religious man who says: "By Christian humanism, I mean that we discover all that is worth knowing about God through our fellow men, and unconditional service of our fellow men is the purest form of the service of God."

*A Humanist in Africa* (Abingdon, \$3.50) is an absorbing book of letters he has written to missionary Colin Morris, who heads the United Church of Zambia. The two close friends met in 1965 when Dr. Kaunda was a nationalist leader and was hiding from the police.

Proud of the African heritage his people share, he writes that in the traditional tribal community human need was the supreme criterion of behavior. The tribe was an accepting community, valuing people because they were there rather than for what they could achieve; and it was an inclusive society in which no child was likely to go orphaned, no old person to end his days outside a family circle.

Of Africa's future, he says: "We are building for the ages . . . So it is futile to wring one's hands in despair if the whole structure does not go up at once."

Is our traditional approach to welfare outmoded and crippling? What will happen to the large numbers of people who are thrown out of work by computers and automation?

A variety of alternatives for present welfare measures have been proposed, and Philip Wogaman examines them in *Guaranteed Annual Income: The Moral Issues* (Abingdon, \$1.95, paper; \$3.50, cloth). They range from British economist Robert Theobald's "Basic

Economic Security," which centers around a guaranteed minimum income, to a negative income tax proposed by Milton Friedman. Some provide economic incentives to work, others consider this undesirable.

Dr. Wogaman, who teaches Christian social ethics at Wesley Theological Seminary in Washington, D.C., believes the Christian response to these proposals has to be an emphatic yes, that we should guarantee the basic material conditions of human life as a social right of every man. "Objections to 'income without work' may have some validity at the level of 'relative incentives,'" he says, "but they have none whatsoever at the level of 'absolute incentives.' Man's right to be—his right to physical and social existence—is not something for his fellowmen to grant or withhold as an economic inducement or give as a gift. We should be happy instead that present levels of productivity and material abundance make it possible to translate this moral judgment into economic reality . . ."

Readers on the other side of this highly controversial issue will be impatient with Dr. Wogaman's conclusions, but he has written an enlightening and challenging book.

---

Statuesque young pines ruffle  
their skirts and nod their  
heads as the boisterous wind  
requires them to do his bidding.

They know they must yield and be  
flexible, for rigidity has no  
place in life's plans.

—Karl R. Spangenberg

---

"When someone says that traditional Christianity has had it, there is hearty assent (and book buying!) by people with only the foggiest notion of what it is they are 'discarding,'" says theologian Albert C. Outler in *Who Trusts in God* (Oxford, \$3.95). And he is not convinced that any of the radical alternatives that are being proposed hold any serious promise.

He goes on to explain the basic intent of traditional beliefs in language that, for a theologian at least, is clear and simple. It also is graceful. A sample:

"To live in the acknowledged providence of God is to confess his judg-

ment and mercy and grace, to accept his gift (provision) of reconciling love, to put one's final faith and hope in his grace, to find the lodestone for responsible ethical decision in his *agape*. And *this*, or something like it, is what the Christian tradition has called 'salvation.'"

The surprise, confusion, and anger many military men feel when they come home from Viet Nam and run into the tide of antiwar dissent is reflected strongly in *A Chaplain Looks at Vietnam* (World, \$5.95).

Navy Chaplain John J. O'Connor, who received the Legion of Merit decoration before returning in 1966, is deeply concerned about what he terms the "frequency of misquotation of essential documents pertaining to the war," and is sharply critical of most press coverage. He takes radical issue with authors like Robert McAfee Brown, Abraham J. Heschel, and Michael Novak (*Vietnam: Crisis of Conscience*, Association Press, 95¢), and, in fact, says he wrote his book because he could discover no other book that supports the moral rightness of the United States military presence in Viet Nam.

Chaplain O'Connor may be more able to get at the facts than some other writers because he now is assigned to the Marine Corps Development and Education Command, but I am wary of any author who claims he is the sole possessor of truth. And Chaplain O'Connor's pragmatism worries me. "If we are on safe legal grounds in our involvement in Vietnam, we are probably on safe moral grounds in being involved," he says. I do not believe it can be determined that easily.

He makes another statement with which I do agree: "The ideals pondered and discussed in the security of the classroom or the living room simply do not fit the reality of the jungle, the rice paddy, the sands, the mountains, the marketplace of Vietnam, or the mud of a foxhole." A whole book should be written around just this for it is a capsule argument against the fact of war, wherever it may be waged.

The photography is professional, and so is the text. Still, *Hawaii's Enchanted Islands* (Rand McNally, \$12.95 before Christmas; \$14.95 after) is like seeing a collection of pictures a friend has brought back from his travels. Jim Sharp's text is informal, and Ted Czolowski's pictures are the kind of travel pictures you would take if you could.

There are unexpected views of tourist-crowded Waikiki and busy





*Bishop Nall Answers Questions About*

# Your Faith and Your Church

**What is the 'new secularism'?** No one seems to be solidly sure. Some say, with Harvard's Samuel H. Miller, that it is "the world waiting for its full meaning." Clearly, the Christian church has often failed (in many centuries before this one) to grasp the meaning of the world, and to see the world as an opportunity rather than a threat.

Yet, in eagerness to serve the world and to identify with it, the church is tempted to rub out the distinction between sacred and secular. Cut off from its supernatural origin and support, the church takes on the coloration of its environment. It champions the causes which, in good conscience, it must condemn. Such secularism is bad.

**What does 'psychedelic' mean?** There are psychedelic colors, psychedelic clothes, psychedelic trips, and, of course, psychedelic drugs, from which no-thinking, anti-mind ideas originate. The *Random House Dictionary* reports that psychedelic refers to "a mental state of great calm, intensely pleasurable perception of the senses, aesthetic entrancement, and creative impetus."

The psychedelic mood is one in which impressions take the place of thoughts. Nothing is rational or ordered. It is the opposite of the Christian's condition when he serves God with all his mind.

**What is the difference between First and Second Isaiah?** Mainly the date: First Isaiah (chapters 1-39) contains pronouncements in the form of reproaches and threats usually associated with the princely, perceptive prophet whose name the whole book bears and who lived through the reigns of four kings (783-678 B.C.). Second Isaiah is based on events two or three centuries later and contains poetic utterances centering on the hopes and promises of a new day. The Hebrew people, exiles in Babylon, were returning to their beloved homeland. *The Interpreter's Bible* sees "a mood strangely similar to the mid-20th century," with widespread moral deterioration and men losing their nerve. Yet there is comfort, blessed comfort (Isaiah 40:11). The Dead Sea Scrolls confirm the oldest texts we have, the Masoretic.

T. Otto Nall, long-time editor of the CHRISTIAN ADVOCATE and former head of the Minnesota Area, now is episcopal leader of the Hong Kong-Taiwan Area of The United Methodist Church. Address questions in care of TOGETHER, Box 423, Park Ridge, Ill. 60068.—EDITORS

Honolulu, but the accent is on the rain-washed slopes and valleys, the cascades and coastlines of six of the eight major islands of our only Polynesian state. And so we have tantalizing glimpses of Hawaii, the volcano island; Oahu, the gathering place; Kauai, the garden island; Maui, the valley island; and Lanai, where the pineapple grows. Nothing here will change Hawaii's image as a tropical paradise.

The film and the comic strip can tell a story in a way that jumps over language differences, and for that reason Pierre Couperie and Maurice C. Horn suggest, in *A History of the Comic Strip* (Crown, \$5.95), that these two art forms may achieve unification of vision on a world scale.

Concentrating on artistic rather than sociological or psychological implications of the comics, and generously illustrated with samples, their book was created in conjunction with an exhibition of comic-strip art at the Musée des Arts Décoratifs, Palais du Louvre, in Paris. Eileen B. Hennessy translated it from the French.

Some people think old age is a calamity; Margot Benary-Isbert calls it an adventure. She writes about it, and about the rich fabric of her life in *These Vintage Years* (Abingdon, \$3.75). Women particularly will like this book by an interesting, cultivated woman who greets each new day as an invitation.

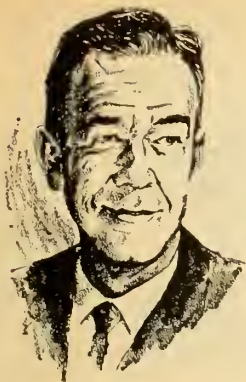
For a young child a year is a long time, but it can be seen as a cycle, each part leading to the next, in *Everything Changes* (Atheneum, \$3.50). This is a picture book with photographs by Arline Strong and text by Ruth Rea Howell that begins at the opening of school and carries a group of boys and girls through winter and spring to summer and autumn again. It is for children in the beginning grades.

Another picture book for beginning readers is *Follow Me, Everybody* (Doubleday, \$3.50) by Craig Bettinger with photographs by Edward S. Hollander. This is the story of a class visit to the zoo.

**What Happens When You Make a Telephone Call** (Reilly & Lee, \$2.95) is told in pictures and text by Arthur Shay. The pictures are more self-consciously posed than those in the other two books, but the explanation of what happens from the time you pick up the receiver until you have completed talking with someone who may be across the country, even in an automobile, is interesting.

—BARNABAS





# Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

HAVE YOU ever noticed how some writers develop a particular style and enlist a school of admirers? They differ from the run-of-the-mill authors in their particular field and in some strange way enlist loyalty. Readers who discover they like such an author become instant friends. It is almost like a secret sign identifying members of a lodge.

One such writer is Nicolas Freeling who writes novels of suspense and international crime. Freeling was born in London, educated in Paris and Dublin, and lives in Holland. When I mentioned a Freeling book to a friend, his eyes brightened and he asked, "Are you a Freeling fan, too?" Out of that brief conversation I learned of other Freeling books, but I'll speak of just two.

**LOVE IN AMSTERDAM** by Nicolas Freeling (*Harper*, \$3.50). This one, written a few years ago, was sent to me recently by the president of Harper & Row. The scene is Amsterdam and the hero, Martin, is arrested for the murder of the woman he had lived with for a time. The detective is one of those realistic, shrewd, but fundamentally compassionate men whose long experience has made him very wise about human nature. Martin is held in a loose kind of house arrest and is allowed to play a part in solving the crime. For while the circumstances seem quite conclusive as to his guilt, Inspector Van der Valk feels sure an unknown man is guilty.

You might call it an adult mystery, a well-written mystery. The book has literary merit and dialogue that is sharp and revealing. The characters are not the usual flat figures of paperback mysteries. The book does not depend on violence and meaningless action to hold interest so it would be a good one to start with to determine whether you are a Freeling fan.

A more recent book is **THE DRESDEN GREEN** by Nicolas Freeling (*Harper & Row*, \$4.95). Louis

Schweitzer, for 20 years a translator for an international organization, stumbles on a plot while riding his bicycle in the country. He finds a wounded man in a ditch and before he gets out of it, there is another man who wants to shoot him.

All at once, he is in the midst of an international situation with the Russians trying to get the Dresden Green and its wealth for the wrong side. Louis gets some help from a very decent widow living with her small boy. From there it goes on to all kinds of complications, ending in a tragedy.

The strange part about this book is that the author suggests two possible endings, and you can take your choice.

Freeling's style is one of understatement so that the drama of his story suggests that every ordinary life is full of exciting potential. I have the feeling of realism in what he writes and a kind of matter-of-fact observation and comment that makes the sudden death all the more overpowering.

Anyway, if you wonder whether or not you want to join the Freeling club, you might try one of these. Life being what it is today, it is rather nice to meet people who do not panic under unusual circumstances. Christians need to do that in every generation and at no time more than now.

**THE VANITY OF DULUOZ** by Jack Kerouac (*Coward-McCann*, \$5.50) is a novel by the man who symbolizes the rebellion of our time. But this is much more than just a rebellious novel. Kerouac has a writing gift and this sounds like an autobiographical novel. It is certainly a book about a young man like Kerouac trying to take life by the throat and make it obey him.

Here is a young man who comes of age during the thirties and forties. He has no family background to speak of and neither his father nor mother inspires him. But he is an athlete and goes to Columbia University on a

football scholarship. Always rebellious, he takes no great liking to most of the football coaches and ignores opportunities that could mean much to his future. Sometimes he deliberately antagonizes and offends rather than develops contacts. This honesty is admirable.

Duluoz experiments with drugs, with writing, and with marriage. He is the young hippie with no great respect for what society has achieved and what it has to offer. He is in the merchant marine during the war and goes through this experience without much comment or awareness of the issues involved.

Here is a life full of action with no purpose and no sense of direction. The preacher in me kept wishing that something would happen to the young man to alert him to things more important in life than sensation and passing adventures, to help him find the road to some lasting joy. But here I go moralizing again and a book reviewer should not do that. I like the book because I think it is a pretty good picture of our time. What a field for evangelism!

Some time ago there came to my desk **THE SHORT NOVELS OF JACK SCHAEFER** (*Houghton Mifflin*, \$6.95). These are mature Western stories. The first one is *Shane* of which they tried to make a TV series that never quite came off. But the story itself will please simple folks like me. There are five of these stories in this book and every one of them is enjoyable. Another story, *Company of Cowards*, is a Civil War yarn with convincing drama. I wonder why someone did not make a movie out of it. Schaefer is a top storyteller and he knows the West.

Well, the books I have mentioned this time do not deal with universal problems. I figured you have enough problems and maybe want to relax a bit. I will try to find some more sophisticated stuff for you next month. □





Ricky, the  
Baritone  
Beagle

RICKY couldn't bark like other dogs, but then he didn't want to. He sang instead, and operatic arias were his favorites. He sang when he was hungry or when the moon was full, or usually for no reason at all.

"Why don't they get a dog that barks?" grumbled old Mr. Banks who lived next door and was very cranky. The reason he was so cranky was that he couldn't hear very well. He could never hear his telephone ringing or his bathtub running over. But he could hear Ricky singing opera.

"And I've always hated the opera!" muttered Mr. Banks.

One hot night while Ricky was outside watching the moon, he became so inspired that he just burst into song. He started out with *Carmen* and scarcely had gotten to his favorite part when a shoe whizzed past his ear.

"Quiet out there!" shouted Mr. Banks from his open bedroom window.

Lights went on all along the street. People came to their windows and called, "What's the matter?"

Of course, Mr. Banks couldn't hear them, so he didn't answer. He just told Ricky, "One more note out of you tonight, and I shall call the police!" And with that he slammed the window so hard the glass cracked in three different directions.

Ricky kept telling himself that he must remember not to sing. Once, he found himself humming, but a strange noise from the back of the Banks house stopped him.

Deciding to investigate, Ricky rounded the corner of the house in time to see a strange man pry open

the basement window and climb inside.

Ricky became so excited, he turned and ran until he tripped on a shoe lying in the grass. Then he remembered what Mr. Banks had threatened to do if he sang one more note.

Ricky raced towards Mr. Banks's broken window and began the loudest part of his favorite, the *Toreador* song. "Tor-e-a-dora . . ." He was barely into the chorus when, sure enough, there were sirens blaring in the distance. Luckily, Mr. Banks had kept his promise.

The police arrived just in time to nab the stranger as he tried to escape through the rose bushes. They loaded him into their car and sped away.

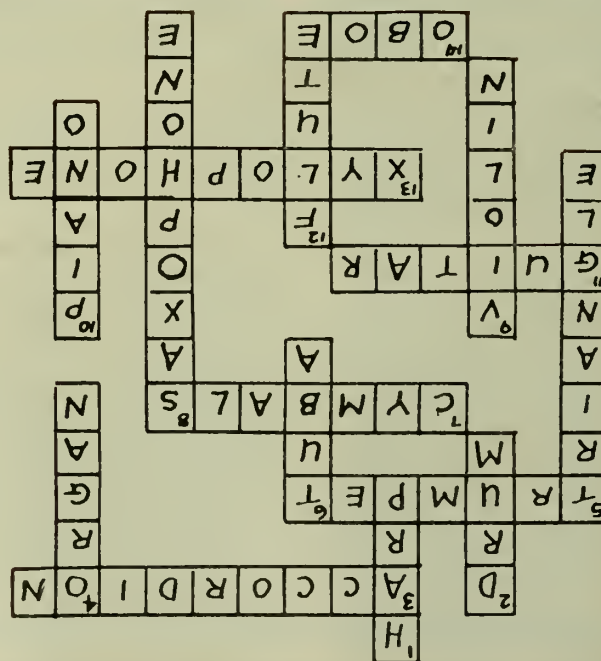
One policeman stayed behind to

tell Mr. Banks about the attempted robbery, but he couldn't hear him. Mr. Banks just shook his head and grumbled, "Well, are you going to take that dog to jail or not?"

Mr. Banks didn't find out about the robbery until the next day when he read the newspaper.

"Why didn't someone tell me?" he kept asking everyone who had been trying to tell him. "I am very proud of this fine, brave dog. I want to do something for him."

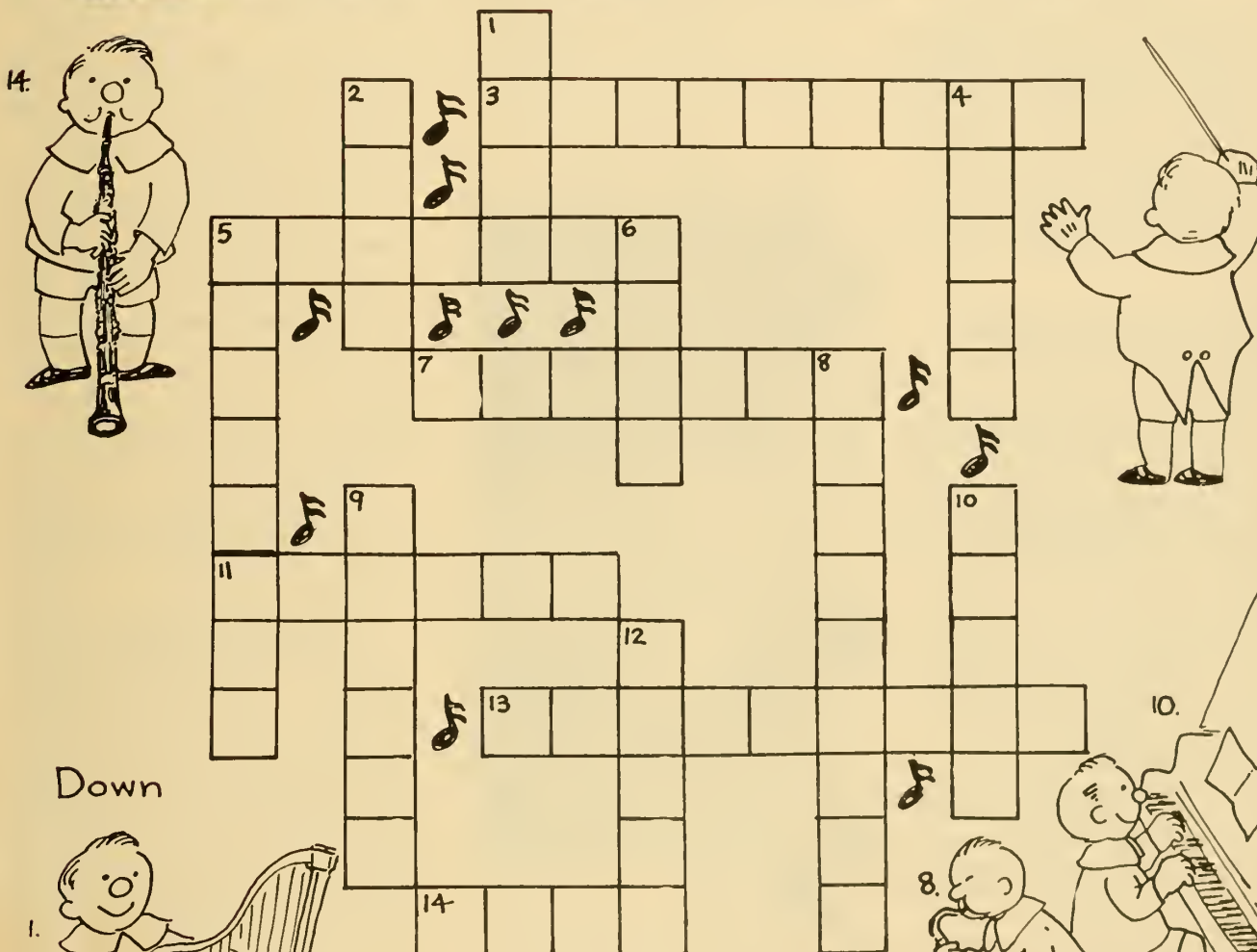
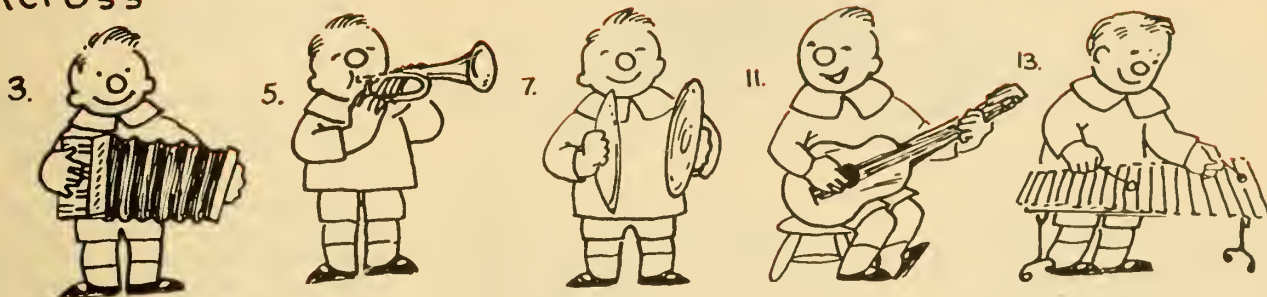
All the neighbors cheered that idea, but all Ricky wanted was to be able to sing whenever he felt like it. Grateful, but not *that* grateful, Mr. Banks agreed to one entire opera a day for Ricky and a set of ear plugs for himself. —Evelyn M. Minshull



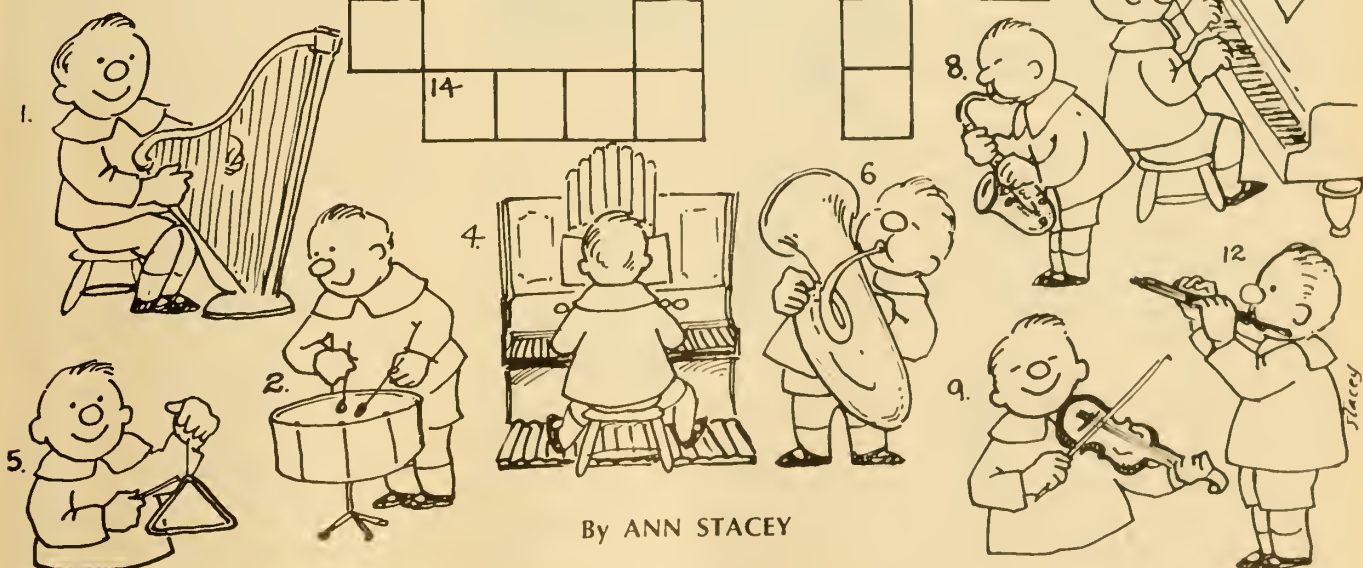


# Musical Instruments Crossword Puzzle

Across



Down



By ANN STACEY

(For the solution, see opposite page.)





# Letters

## Individuals Are the Key

MRS. CARL CHRISTENSON  
Waco, Texas

Almost before reading anything else in *TOGETHER*, I turn to *Teens Together* and *Selected Bits From Your Letters*. After all it is individuals, young and otherwise, that really cause this old world to move upward in Christ's way or in the opposite direction. Some letters, therefore, are sad and depressing; others inspire and stimulate; all are interesting.

## 'Strive for Law and Order'

MRS. ETHEL NIGHTLINGER  
Marshall, Ill.

I am glad I read every article in the August *TOGETHER*, including the letters from Philip A. Johnson and Hardin Franks on page 64. I have hated to say too much, for so many people think Dr. Martin Luther King, Jr., was such a good Christian man, but I am glad Mr. Johnson and Mr. Franks spoke out.

My Bible [King James Version] says, "Thou shalt not steal"; "Thou shalt not covet . . . any thing that is thy neighbour's"; and "Thou shalt love thy neighbour as thyself." It seems to me he committed all these sins besides the looting and stealing and burning, and I think it was a mockery to make such a to-do over his death when he disobeyed the court injunction to march, and he knew there would be bloodshed and he egged it on.

My Bible also says, "Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father," and Paul in his Second epistle to the Thessalonians says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly . . ."

If we could only learn to cherish and to live according to God's commandments and the laws of the land, ours would be a better country and many a home would be spared of grief.

Men and mobs cannot continue to create disorders and disregard for the laws and disrupt the orderly functioning of government without shaking the

very foundations of our society, tearing our country asunder and destroying themselves in the end. We must strive to live in peace, work together in harmony, seek redress of our grievances through legal processes, and strive for law and order.

## Jesus a 'Troublemaker,' Too

MRS. ALBERT J. TIFFANY  
Geneseo, Ill.

Philip Johnson's letter in the August issue calls Martin Luther King, Jr., a "troublemaker." Jesus was called such also. So were His followers.

About the "excessive" TV coverage of Dr. King's funeral: The martyred leader was working to uplift one ninth of America's population—the approximate proportion of Negroes in the U.S. today—by constructive nonviolent means.

Other ethnic groups—Poles, Irish, and Italians which Mr. Johnson mentioned—are not so visible, hence not so offensive as Negroes to people who do not really believe Genesis 1:27 that "God created man in his own image." These other ethnic groups have been more easily mixed into the melting pot that is America—into the labor unions, business firms, schools, and the desirable residential areas we white folks have enjoyed for generations.



"Why can't he read comic books like other kids?"

Jesus was very interested in the poor. As Christians, our interest in the poor should go beyond attacking their greatest leaders.

## Christian Charity Lacking

W. C. NOTHDURFT  
Peoria, Ill.

Your correspondents Johnson and Franks displayed a shocking lack of Christian charity in their hate-King letters in the August issue.

Yes, Mr. Johnson, Dr. King was a troublemaker. History records, too, that to many people so were Jesus, Paul, Luther, and Wesley. I am afraid Dr. King troubled our consciences more often than we like to admit.

If it is true, as Mr. Franks wrote, that "most of the people" will be on the side of Dr. King's assassin, then God have mercy on us.

At the memorial service for Dr. King in Peoria's largest church, there was standing room only. Most Peoria businesses that normally open on Sunday were closed. Never before had I observed such tribute for any person. Martin Luther King's place in history is secure in spite of our individual feelings about this man!

## Bulletin Boards Change

MR. and MRS. CHARLES J. THEUER  
San Diego, Calif.

Congratulations on your July issue. The wrap-up report on the Uniting Conference was superb.

Traveling home from the Uniting Conference, we took particular notice of bulletin boards of former Methodist churches and were pleased to see that a number of them already had made their boards read: "The United Methodist Church." There were many, of course, which had not yet made the change, and some of these no doubt will do so in the near future. Others will require years to get around to it. We would urge *TOGETHER* readers: Don't let your church be the last!

## 'Cowardice' Reaffirmed

PAUL J. LAMB, Pastor  
Adamston United Methodist Church  
Clarksburg, W.Va.

In your report on the Uniting Conference, in the section dealing with *War and Peace* [July, page 13], I read that the church affirmed its stand concerning conscientious objectors.

I see this as un-American, unchristian, and certainly unpatriotic. It seems so easy to accept the liberties and the freedoms provided by our founding fathers and the patriots of other years who died to protect this freedom and then not be willing to fight to keep it.



I cannot see how any man can call himself a minister of the Gospel and take advantage of our religious liberty and then be a coward when it comes to protecting his country.

I am very disappointed in The United Methodist Church for reaffirming this type of cowardice.

### United Methodists 'Sold Out'

DAVID T. PARKINSON  
La Jolla, Calif.

So the great United Methodist Church has sold out to the liquor interests! That is how I read your explanation of the Uniting Conference's action on page 13 [*Alcohol and Tobacco*] of the July issue.

First the delegates didn't like the double standard between the clergy and the laity so they chose the lower standard to make it easy, I suppose.

Then they had to eliminate the liquor and tobacco prohibitions so as to keep the young men in our seminaries from going into other denominations which do not carry such prohibitions. I wonder just what sort of young men we have in our seminaries.

I suppose the next General Conference will come up with a watered-down version of the Ten Commandments and eliminate those prohibitions that God knew were necessary if his people were ever to build the kingdom of God on this earth, and substitute for these prohibitions the right of God's people to develop "higher standards of self-discipline."

### Past Friendship Recalled

MRS. J. W. BEEKS  
Bethany, Mo.

I think the July issue is the best one put out for a long time. I enjoyed reading about the Uniting Conference [*A Union . . . And Much More*, page 5], and was especially pleased to know that a dear friend, Bishop Reuben Mueller, had such a prominent part in the uniting ceremony. I was an EUB member for more than 60 years and worked with him several times at conferences and in other work. I pray this union will be a good one.

### Georgia Church Opposed, Too

ELTON LAWSON, Pastor  
Clayton United Methodist Church  
Clayton, Ga.

It was encouraging to note in the August issue of *TOGETHER* that the Lake Drive United Methodist Church of Mahtomedi, Minn., has challenged the stand of the Uniting Conference on civil disobedience. [See *Minnesota Church Opposes Civil-Disobedience Stand*, August, page 11.]

The Clayton United Methodist

## Announcing . . .

# A Quiet Revolution . . . in leprosy work!

We are trying to put the leprosy "colony" out of business! We believe leprosy patients should be treated like any other patient with a serious disease—not "put away" or isolated from human love.

And we believe that the best way to do this is by training medical personnel, equipping them with the latest scientific tools, and sending them on a "mission"—a crusade—to revolutionize the treatment of leprosy patients.

Won't you help? Here are a few examples of our program for this year:

### TRAINING GRANTS

Dr. and Mrs. Pandi, from India, both M.D.'s. We are sending Dr. Pandi to

Johns Hopkins University for special study in Epidemiology. He will be the first epidemiologist at ALM's Wm. Jay Schieffelin Leprosy Research Institute, in South India. Cost: \$4,500.00.

Dr. Paul Getty, Ganta, Liberia, now undergoing training in reconstructive surgery under American Leprosy Missions sponsorship at Karigiri, South India. Cost \$2,500.00.

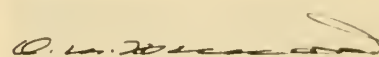
Mr. Etwaroo, from Guyana, a cobbler, to study at the United States Public Health Service Hospital in Carville, La., so he can help others in making special footwear, without which treatment and prevention of crippling ulcers of the feet would be impossible. Cost: \$500.00.

These are only a few life and blood illustrations. Altogether we are responsible for the support of 17 U.S. overseas personnel, plus several hundred national workers.

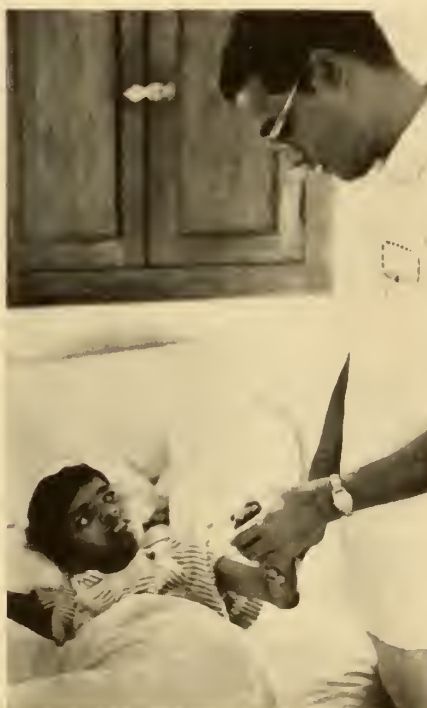
Your gifts will help finance this quiet revolution. \$25 is the average cost for reconstructive surgery of a hand. \$200 will buy a wax bath for physical therapy. \$1,000 will provide a scholarship for a medical doctor to study leprosy. \$5,000 will support a doctor overseas for one year.

By the way, leprosy can't be transmitted via our receipts so why not send your check in today?

Sincerely yours,



O. W. Hasselblad, M.D.  
President



Dr. Silas Singh, a national of India, checks a young leprosy patient. Dr. Singh studied reconstructive surgery at ALM-supported Wm. Jay Schieffelin Training Center, Karigiri, India, and now is Medical Director of the Almora Leprosy Hospital in Almora, India.

Here he started their excellent and widely known program for leprosy operations. Besides patients who come to Almora for treatment, doctors and surgeons also come in order to learn new techniques.

Dr. Singh makes further use of his training by traveling to other hospitals and helping set up programs for this special surgery. Because he had the opportunity to learn about reconstructive surgery at an ALM-supported Training Center, leprosy sufferers throughout northern India are now benefiting from his knowledge.

And Dr. Singh is only one example of how the ALM Training Program helps leprosy work overseas.

Dear Dr. Hasselblad

Yes, I want to support your "quiet revolution" to wipe out leprosy. I enclose my gift of:

- ☐ \$25—hand surgery  
☐ \$50 hospital care for a child  
☐ \$100—wax bath equipment  
☐ \$1,000—leprosy study scholarship  
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Church, along with several other churches in the North Georgia Annual Conference, has taken a similar stand. A resolution opposing the Uniting Conference's position on civil disobedience was passed by the church's administrative board and forwarded to the Atlanta Area bishop.

It is hoped that other local churches and conferences, who are opposed to the Uniting Conference's position on civil disobedience, will express themselves prior to the next General Conference meeting in 1970. Perhaps then this deplorable position can be reversed.

### Browsing: Always Enjoyable

MRS. CHARLES F. HARRISON  
 Omak, Wash.

I wish for Bishop Gerald Kennedy to know how much I enjoy and appreciate *Browsing in Fiction*. I would take *TOGETHER* for his page alone, even if I did not enjoy the whole magazine. I do not always agree with or enjoy all the articles, but his page always. If he says a book is good or bad, I nearly always agree and thus have read many fine books I never would have known about.

### Clarifies His Position

DAVID A. DREWERY  
 Brookfield, Wis.

Since I was quoted in Associate Editor Newman Cryer's article *A Church That Found Itself* [July, page 26] and since the published quotation was lifted from a complete interview and singularly applied to the civil-rights question, I feel compelled to clarify my position which I know is shared by at least several others who left the Wauwatosa United Methodist Church.

I always have felt that the church's responsibility was to provide an opportunity to its members for learning and practicing the teachings of Jesus Christ as well as providing the environment conducive to worship. The clergy, as spiritual leaders of the church, are expected to interpret these teachings in terms of our contemporary lives. When the clergy or, even worse, a nonrepresentative body such as the National Council of Churches attempts to set itself up as all-knowing concerning specific legislation on labor relations, political science, or civil rights, I feel it has overstepped its authority, certainly destroying whatever worshipful atmosphere might have existed beforehand.

The inference from Mr. Cryer's article is that anyone, by leaving this church, is opposed to the enlightened program being conducted by individual members of the church. This could not be farther from the truth. I respect their

well-directed efforts. I do, however, object to contributing to a religious body which takes a hard official stand against right-to-work laws, for open-housing legislation, or for the admission of Red China to the United Nations. Obviously there are many sides to these questions, none of which is particularly religious.

*TOGETHER* might well do an article on the real mission of the church and why there is so much unrest among its members.

### Author No Lutheran

W. HENRY METCALF  
 Lower Lake, Calif.

When reading the article *Extremism Is Easy* [June, page 16], by George Hedley, I was surprised to see the note at the bottom of the page, saying that the author "is a retired Lutheran college chaplain now living in California."

Dr. Hedley actually is a Methodist, a retired member of the California-Nevada Conference. I have known him for many years and trust that you will be good enough to correct this error.

We are grateful to Reader Metcalf for calling attention to our error—and regretful that it appeared. Our letter of apology to Dr. Hedley, former chaplain, of Mills College, Oakland, Calif., brought this reply:

"I did notice the sentence identifying me as a Lutheran, but I didn't think there was any need to fuss about it. I'm glad, however, that my friend Metcalf decided to correct the record.

"What he didn't tell you is that in addition to being a United Methodist minister, I am also an Anglican, ordained under Canon 36 in 1959. There were references to this in *Time* magazine and *The New York Times*, and *The Christian Century* carried a longish controversy from December, 1959, well into the following spring. I did not contribute to it.

"The dual ordination was especially meaningful, I think, for our chapel in the 'thoroughly Christian but not sectarian' Mills College. Currently it makes possible my serving as an associate pastor of St. Paul's Episcopal Church in Oakland."

Dr. Hedley closed his letter, appropriately, "Faithfully (and ecumenically) yours."—EDITORS

### 'Record Low in Journalism'

JOHN K. HALL  
 Albertville, Ala.

The article *Extremism Is Easy*, by George Hedley, sets some sort of record low in journalism.

The author's reference to George Wallace as a racist and associating his name with those of Stalin, Hitler, and



Stokely Carmichael are insults to a great American. George Wallace is the greatest American on the horizon today and the only one who recognizes our problems, both national and international, for what they are and dares to prescribe remedies.

### Crowd Underestimated

JOHN F. FISLER

Department of Social Justice  
National Council of Churches  
New York, N.Y.

Willmon White's *Viewpoint* on the Poor People's Campaign in your August issue [see *Did Anybody Notice?* page 14] repeats the error of the secular media in reporting the size of the crowd for the Solidarity Day march. According to the Urban League and many of us who were there, the crowd numbered closer to 100,000 than to the 50,000 your writer and others reported.

### Are Clergymen Prepared?

ROBERT S. WELDON

Minister-Student  
Saint Paul School of Theology  
Kansas City, Mo.

While reading *Down-to-Earth Help for the Alcoholic* by Donald W. Hamill [August, page 43], I had a growing sense of frustration. Mr. Hamill quotes Herman Krimmel, director of the Cleveland Center on Alcoholism, as saying, "Alcoholics should be helped where they ask for help. Physicians, social workers, and clergymen all should be prepared to deal with this problem."

My frustration rises from wondering just how well prepared the average clergyman is to offer help when he is asked. Too often, I am inclined to believe, when an alcoholic asks the clergy for help he gets one of two answers. Either he is told, "I just don't understand you," or he gets, "Now this is what you ought to do . . ." followed by a pseudomoralistic appeal, confronting the alcoholic with facts he is probably more familiar with than the minister.

Mr. Krimmel estimates that Alcoholics Anonymous reaches only about 5 to 7 percent of the total alcoholic population and that all other agencies reach not more than 10 percent. There appears to be some shirking of responsibility, with the clergy heading the list.

Every clergyman should endeavor to be thoroughly familiar with the disease concept of alcoholism—and stop moralizing. And he should take an inventory of his own personal religious experience if he refers the alcoholic to some other agency as "the only hope."

AA was founded by two men who had been confronted in their state of despair by God, and the movement they started has grown phenomenally be-

Behind the uneasy headlines...

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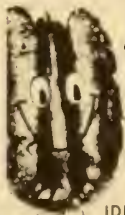


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cause they were willing to share their experience, strength, and hope with others. They were willing to go out all hours at night to heed the call of one who was perhaps bruised and bleeding in order to render help by self-giving. The minister, too, should be willing to heed such cries for help.

### 'Reality' Not So Dim

CONNIE KRAFT, Age 17  
Bellingham, Wash.

First I'd like to tell you I really enjoyed *Reflections on Becoming a Woman* [July, page 33]. It was beautifully expressive. I have often wished I could write like that because I have experienced some of these very same feelings.

But I disagreed with the ending. Maybe I'm what you would call a starry-eyed idealist or a dreamer, but I have never thought "reality" is dim nor that "resurrection" is survival and nothing more.

Reality, as I see it, is God. If God created the universe, a part of him must be in everything and that part I will call the center. So God is in the center of reality, and I don't see how God, the source of the most powerful force in the world—love—could be dim!

I think, then, that resurrection would be finding yourself (your reality) and in turn discovering that God is in you! This is resurrection—and the beginning of life!

### 'Penetrating Yet Tender'

MRS. FREDDIE M. SAUNDERS  
Mission, Texas

I cannot tell you how moved I was to read Helen Johnson's treatment of *The American Woman—1968* in the July issue of *TOGETHER* [pages 32-48]. All of us should understand ourselves better after this penetrating yet tender analysis.

Martha Lane's article, *A Growing Force for Better Communities* [page 49], was an inspiration, too. Thanks to both of them!

### 'Exceedingly Meaningful'

MRS. DAVID G. HUNT  
Richardson, Texas

The section of the July issue on *The American Woman—1968* was very good and, to me, exceedingly meaningful. As a widow of four months, I found my own feelings expressed so clearly in the brief meditations on pages 37, 38, and 40.

Perhaps your magazine can be of help to women like myself by featuring articles concerning the problems of widowhood and some Christian examples of solutions that other women have found.



# Announcing TOGETHER's 13th Annual Photo Invitational



*The Theme:*

## Turn! Turn! Turn! To Everything There Is a Season

By Pete Seeger

Chorus:

To everything, turn, turn, turn,  
There is a season, turn, turn, turn,  
And a time to every purpose under heaven.

A time to be born, a time to die;  
A time to plant, a time to reap;  
A time to kill, a time to heal;  
A time to laugh, a time to weep.

(Chorus)

A time to build up, a time to break down;  
A time to dance, a time to mourn;  
A time to cast away stones,  
A time to gather stones together.

(Chorus)

A time of love, a time of hate;  
A time of war, a time of peace;  
A time you may embrace,  
A time to refrain from embracing.

(Chorus)

A time to gain, a time to lose;  
A time to rend, a time to sew;  
A time of love, a time of hate;  
A time of peace, I swear it's not too late.

(Chorus)

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MANY PEOPLE are fond of transforming poetry and music into glowing mental images which they, unfortunately, can seldom share with us. Others—including hundreds in TOGETHER's family of reader-photographers—are able to translate their thoughts through the lens of a camera, giving them permanence. Does the theme of next year's 13th Annual *Photo Invitational* challenge you? It is the popular folk song *Turn! Turn! Turn!* which Pete Seeger adapted from Ecclesiastes 3:1-8 and set to music. In its verses you'll find imagery to inspire many pictures. The deadline is weeks away, but now is none too soon to prepare your entry. And don't forget: if one of your pictures is chosen, it will appear in TOGETHER next fall. We'll pay \$25 for each 35-mm. slide used, \$35 for larger sizes.

Send entries to:

Photo Editor, TOGETHER, Box 423, Park Ridge, Ill. 60068

### HERE ARE THE RULES:

1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain what portion of the song inspired it, where it was taken, and by whom.
3. Enclose loose stamps for return postage. (Do not stick stamps to anything.)
4. Entries must be postmarked on or before February 1, 1969.
5. Original slides bought and all reproduction rights to them become *Together's* property. (For their files, photographers will receive duplicates of all slides purchased.)
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but *Together* cannot be responsible for slides lost or damaged.





*Dahlia: A summer flower, it grows almost anywhere—given sun and rain—in a wide range of colors and varieties.*

## Objets d'Art



THE HUMAN EYE is better equipped to find a mountain or a distant star than it is to focus deep in the heart of a rose. Thus, we sometimes forget that the microdimensions of God's kingdom are as intricate, awe-inspiring, and colorful as any far-flung galaxy.

A growing number of photographers are using close-up lenses to bring us an endless variety of artistic patterns out of the very small. One such person is Joan E. Rahn of Lake Forest, Ill., whose sampling of pictures appears on these two pages.

Looking at these, one may question whether the enduring beauty of a tree against the horizon is more an art object than, say, the swirl of leaves in a commonplace head of cabbage. After all, it may be that the fleeting iridescence of a soap bubble is no less important in the ordered scheme of things than the immense power of an exploding sun.

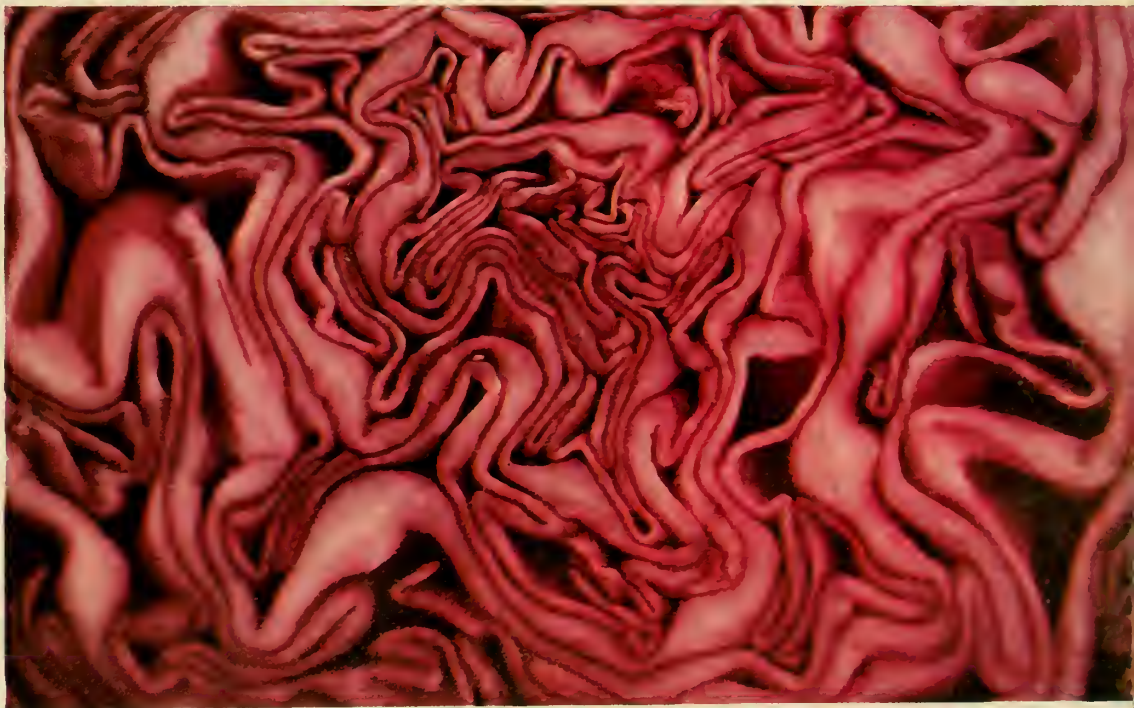
*Indian Corn: Were this the only car in the world, would not those colorful, diamond-hard grains be more sought after than jewels?*



*Fungus: Here is one member of an ignoble family of nongreen parasites that may ruin a crop or, like bacteria, also keep the world from smothering under the remains of dead plants and animals.*



*Red Cabbage: Colors of this ordinary, ancient, and widespread garden vegetable may range from magenta to purplish. Under the skin, however, cabbage cells are the usual plain green or white.*



*Pineapple: Among the most delicious and exotic of all products from our 50th state, Ananas comosus is second only to the peach in its value as a canned fruit on the world food market.*







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